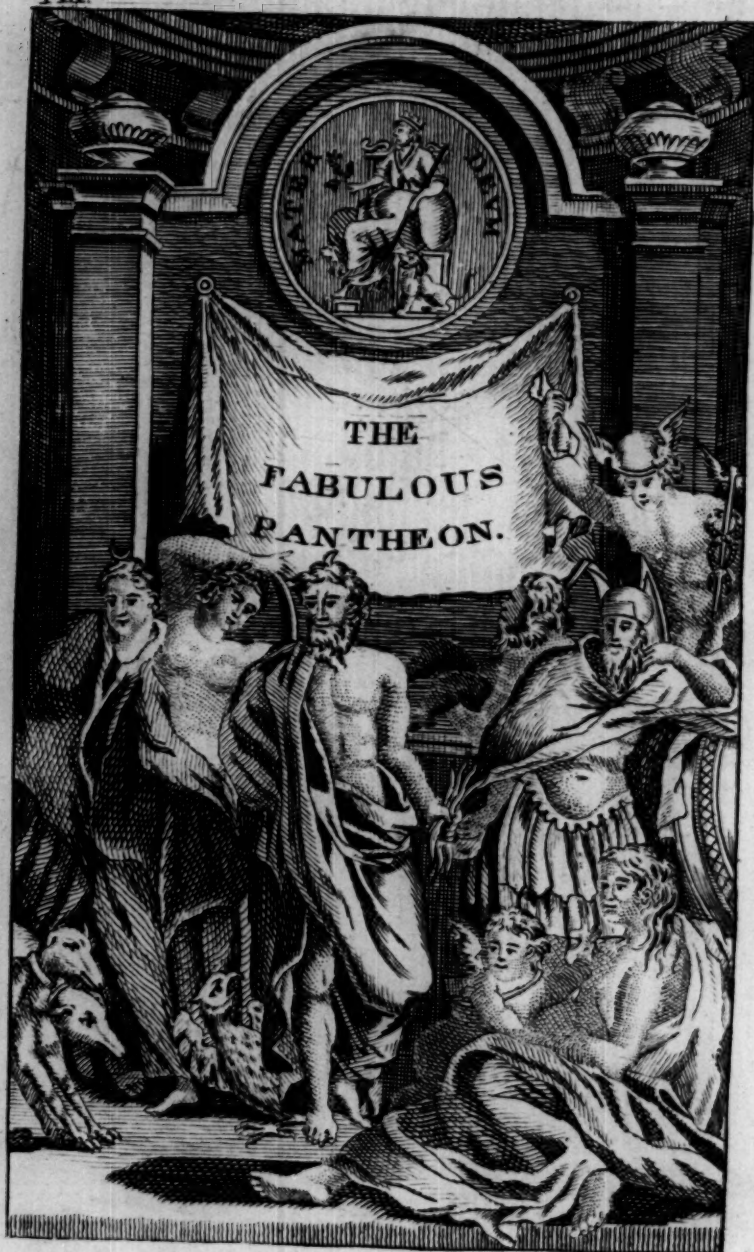
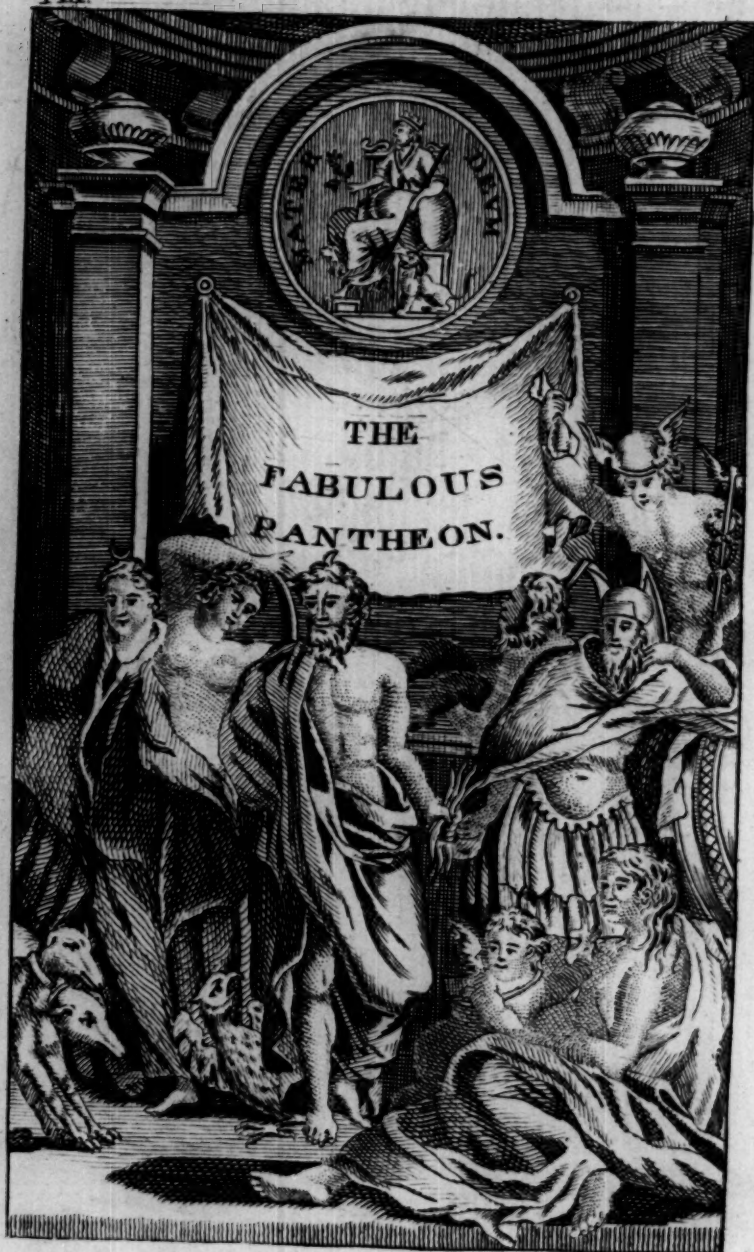






THE
PANTHEON.

REPRESENTING THE
FABULOUS HISTORIES
OF THE
HEATHEN GODS,
AND THE
MOST ILLUSTRIOUS HEROES OF
ANTIQUITY.

IN A
Short, Plain, and Familiar Method, by the Way of
Dialogue.

FOR THE USE OF SCHOOLS.

BY ANDREW TOOKE, A. M.
LATE PROFESSOR OF GEOMETRY IN GRESHAM COLLEGE,
AND MASTER OF THE CHARTER-HOUSE SCHOOL.

A NEW EDITION,
Revised, Corrected, Amended, and Illustrated with
Twenty-seven New Cuts.

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T O



T O T H E
R E A D E R.

ALTHOUGH a great number of books of this sort have been published in English, it must nevertheless be allowed, that most, if not all, of them, are ill adapted to the capacity of boys. Some of them are defective, others redundant, and others again have both these inconveniences joined together: viz. being peculiarly diffuse about trifles and insignificancies, and yet omitting many particulars of importance, which are consequently necessary to be known.

To read the Greek and Latin poets with taste, or indeed even to understand them, an intimate knowledge of the antient mythology is indispensably necessary. To convey this knowledge in a plain, and agreeable manner, is the chief design of the following pages. It is believed, that no material circumstances are omitted, or even passed over too transiently ;
and

and it is hoped, on the contrary, that trifles have had no more attention paid to them, than what was absolutely necessary.

THE style is plain and familiar, as being best adapted to the form of dialogue in which the author expresses himself. In delivering his sentiments he always recollected that he was writing for uninstructed boys, and not for learned readers; and he was therefore more anxious to make himself intelligible, than to display his abilities as a scholar.

CHARTER-HOUSE,

June 30. 1713.

}

ANDREW TOOKE.

This Edition has been considerably amended, both in the Letter-press and Copper-plates: many Errors have been corrected, the Citations much better arranged, and the Cuts greatly improved.

1791.



OF THE
G O D S
OF THE
H E A T H E N S.

CHAP. I.

The Approach to the PANTHEON. The Original of IDOLATRY.

Palæophilus.

WHAT sort of building is that before us, of so unusual a figure? For, I think it is round, unless the distance deceives my sight.

Mystagogus. You are not deceived. It is a Place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it, before we go to any other place.

P. What is its Name?

M. The *Fabulous Pantheon*. That is, the *Temple of the Heathen Gods*, which the superstitious folly of all men hath feigned, either through a gross ignorance of the true and only God, or through a detestable contempt of him.

P. What was the occasion of the feigning so many Gods?

B

M. Many

M. Many causes may be assigned for it, but ^a these four were the principal ones, upon which, as upon so many pillars, the whole frame of the fabric depends.

1. "The first cause of idolatry was the extreme folly ^b and-vain glory of men," who have denied to *Him*, who is the inexhausted *Fountain* of all good, the honours, which they have attributed to *muddy streams* "Digging," ^c as the holy prophet complains, "to themselves broken and dirty cisterns, and neglecting and forsaking the most pure Fountain of living waters." It ordinarily happened after this manner: ^d If any one did excel in stature of body; if he was endued with greatness of mind; or noted for clearness of ^e wit, he first gained to himself the admiration of the ignorant vulgar, which admiration was by degrees turned into a profound respect; till at length they paid him greater honours than men ought to receive, and ascribed the man into the number of the gods; whilst the more prudent were either carried away by the torrent of the vulgar opinion, or were unable, or at least afraid, to resist it.

2. "The sordid flattery of subjects toward their princes was a second cause of idolatry." For, to gratify their vanity, to flatter their pride, and to soothe them in their self-conceit, they erected altars, and set the images of their princes on them; to which they offered incense, as they did to their gods; ^f and many times also, while they were yet living.

3. "A third cause of idolatry was an ^g immoderate love of immortality in many," who studied to attain to it, by leaving effigies of themselves behind them;

^a Vid, Euseb. Lactant. Clem. August. Plat. Cic. ^b Sap. xiv. 14. ^c Jer. ii. 13. ^d Diodor. lib. 17. Plutarch in Lyfand. ^e Val. Max. l. 8. c. ult. Cic. de rep. apud Aug. 3. de. civ. cap. 15. ^f Athen. lib. 6. deipnosoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio, cap. 76. & 84. ^g Pontan. l. 1. c. de Saturn.

imagining



imagining that their names would still be preserved from the power of death and time, so long as they lived in brasse, or, as it were, breathed in living statues of marble after their funerals.

4. ^h“A preposterous desire of perpetuating the memories of excellent and useful men to future ages, “was the fourth cause of idolatry.” ⁱ For to make the memory of such men eternal, and their names immortal, they made them *gods*, or rather called them so.

P. But, who was the first contriver and assertor of false gods?

M. ^k *Ninus*, the first king of the *Assyrians*, was, as is reported; who, to render the name of his father *Belus*, or *Nimrod*, immortal, worshipped him with divine honour after his death.

P. When, and in what manner, do they say that happened?

M. I will tell you. When *Ninus* had conquered many nations far and near, and built the city, called, after his name, *Nineveh*, he, in a public assembly of the *Babylonians*, extolled his father *Belus*, the founder of the city and empire of *Babylon*, beyond all measure, as his manner was; and representing him, not only worthy of perpetual honour among all posterity, but of an immortality also among the gods above: Then he exhibited a statue of him, that was curiously and neatly made, to which he commanded them to pay the same reverence that they would have given to *Belus* alive; and, appointing it to be a common sanctuary to the miserable, he ordained, That if at any time an offender should fly to this statue, it should not be lawful to force him away from thence to punishment. This privilege easily procured so great a veneration to the dead prince, that he was thought more than a man.

^h Thucyd. l. 7. Plutarch. Apophth. Lacon. 4. Cic. 1. de nat. Deor. 1. Sap. 14. 15. ⁱ Vid. Annal. Salian. anno 2000. ^k Hier. in Ezech. et in Oseam.

and therefore was created a god, and called *Jupiter*; or, as others write, *Saturn of Babylon*; where a most magnificent temple was erected to him by his son, and dedicated with variety of sacrifices in the two thousandth year of the world, which was the last year but one of the life of *Noah*. And from thence, as from a pestilential head, the sacrilegious plague of idols passed, by a kind of contagion, into other nations, and dispersed itself every where about.

P. What! Did all other nations of the world worship *Belus*?

M. All, indeed, did not worship *Belus*; but, after this beginning of idolatry, several nations formed to themselves several gods; receiving into that number not only mortal and dead men, but brutes also; and, which is a greater wonder, even the most mean and pitiful inanimate things. For, it is evident, from the authority of innumerable writers, that the *Africans* worshipped the heavens, as a God; the *Persians* adored fire, water, and the winds; the *Libyans*, the sun and moon; the *Thebans*, sheep and weasels; the *Babylonians* of *Memphis*, a whale; the inhabitants of *Mendes*, a goat; the *Thessalians*, storks; the *Syrophœnicians*, doves; the *Egyptians*, dogs, cats, crocodiles, and hawks; nay, leeks, onions, and garlic. Which most senseless folly ¹ *Juvenal* wittily exposes.

P. But certainly the ancient inhabitants and wise citizens of *Rome* did not so foolishly receive those images of vain gods, as those barbarous nations did, to whom they were superior, not in arms only and humanity, but in wit and judgement.

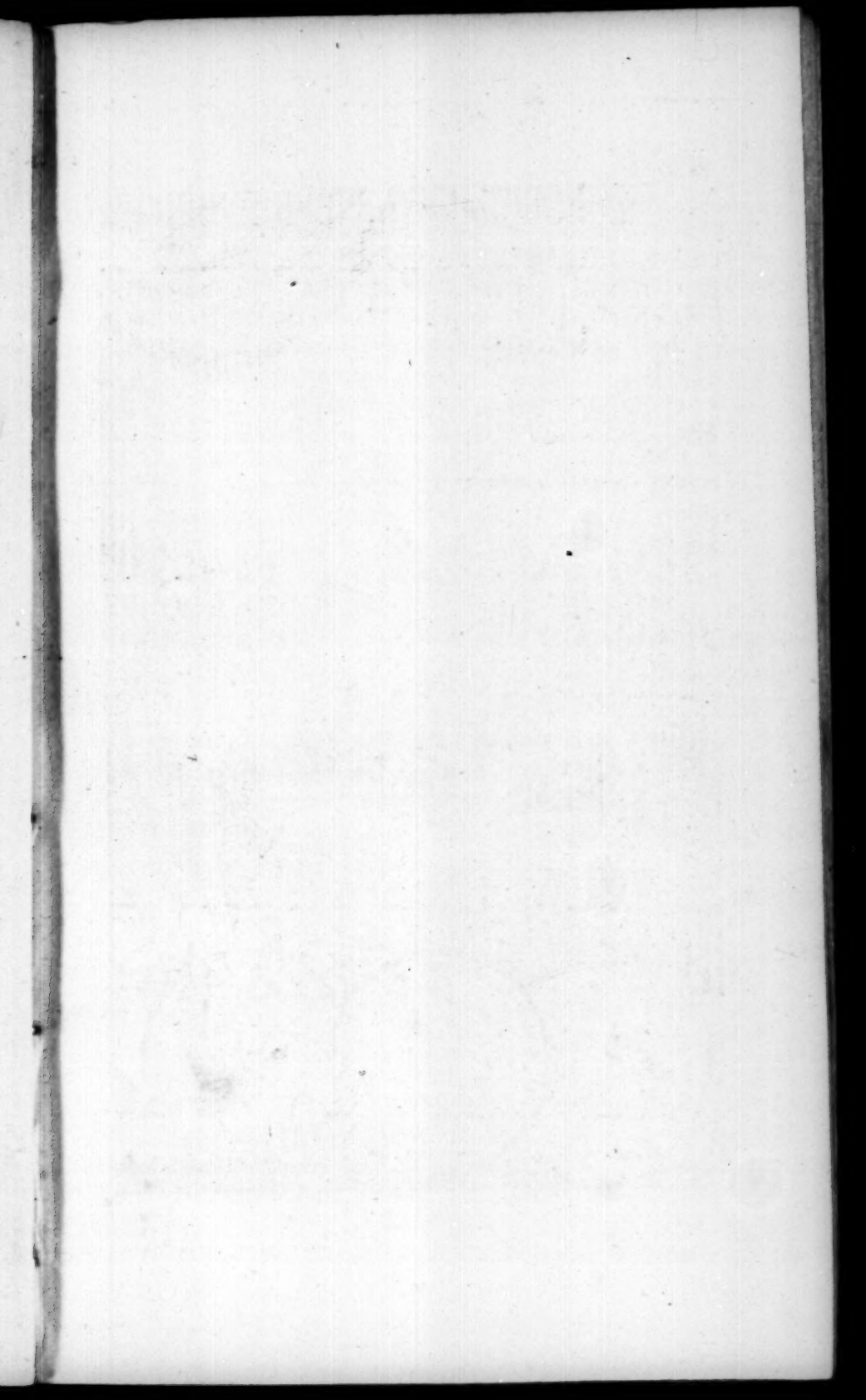
¹ *O sanctas gentes quibus hæc nascuntur in hortis Numina.*

Religious nations sure, and blest abodes,

Where ev'ry orchard is o'er-run with gods.

Juv. lib. v. ver. 591.

M. You





M. You are mistaken, Sir ; for they exceeded even those *barbarians* in this sort of folly.

P. Say you so ?

M. Indeed. For they reckoned among their gods, and adored not only beasts and things void of all sense; but, which is far greater madness, they worshipped also murderers, adulterers, thieves, drunkards, robbers, and such-like *pests* of mankind.

P. How many, and what kinds of gods did the *Romans* worship ?

M. It is scarce possible to recount them : When, besides their own country gods and family gods, all strange gods, that came to the city, were made free of it. Whence it came to pass, in time, that, when they saw their *precincts* too narrow to contain so many, necessity forced them to send their gods into *colonies*, as they did their men. But these things, which I cursorily tell you, you will see more conveniently and pleasantly by and by, with your own eyes, when you come into this *Pantheon* with me ; where we are now at the door. Let us enter.

CH A P. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. GOOD God ! What a crowd of *dead deities* is here, if all these are deities, whose figures I see painted and described upon the walls ?

M. This is the smallest part of them. For the very walls of the city, although it be so large, much less the walls of this temple, cannot contain even their *titles*.

P. Were all these gods of the same order and dignity ?

M. By no means. But as the *Roman people* were distributed

distributed into three ranks; namely of ^a *Senators* or *noblemen*, *knights* or *gentlemen*, *plebeians* or *citizens*: as also into ^b *noble*, *new-raised*, and *ignoble* (of which the *new-raised* were those, who did not receive their nobility from their ancestors, but obtained it themselves by their own virtue) so the *Roman gods* were divided, as it were, into three *classes*.

The *first class* is of ^c *superior gods*; for the people paid to them a higher degree of worship, because they imagined that these gods were more eminently employed in the government of this world. These were called also ^d *select*; because they had always had the title of *celestial gods*, and were famous and eminent above others, of extraordinary authority and renown. Twelve of these were stiled ^e *consentes*; because, in affairs of great importance, *Jupiter* admitted them into his counsel. The images of these were fixed in the *forum at Rome*: Six of them were males, and six females; commonly, without other additions, called the twelve gods; and whose names *Ennius* comprises in a ^f *distich*.

These *twelve gods* were believed to preside over the *twelve months*; to each of them was allotted a month; *January* to *Juno*, *February* to *Neptune*, *March* to *Minerva*, *April* to *Venus*, *May* to *Apollo*, *June* to *Mercury*,

^a *Patricii, Equites, et Plebei.* ^b *Nobiles, Novi, et Ignobiles.* *Cic. pro Muren.* ^c *Dii Majorum Gentium.* ^d *Selecti.* ^e *Consentes, quasi consentientes, Senec. l. 2. Quæst. Nat. Lucian. dialog. de deorum concil. Plaut. in Epidico.*

^f *Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Jupiter, Vulcanus, Apollo.*

Dempster, Paralip. ad c. 3.

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter*; et melius meo judicio: olim enim *Jovis* in nominativo dicebatur, elisa, metri gratia, ultima litera. *Rosin. Antiq. lib. 2.*

July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. ^g They likewise presided over the twelve celestial signs. And if to these twelve *Dii consentes* you add the eight following, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna, you will have twenty, that is, all the select gods.

The second class contains the gods of lower rank and dignity, who were stiled *Dii minorum gentium*; because they shine with a less degree of glory, and have been placed among the gods, as ^h Tully says, by their own merits. Whence they are called also ⁱ *Adscriptitii minuscularii*, ^k *Putatitii*, and ^l *Indigetes*; because now they wanted nothing; or because, being translated from this earth into heaven, they conversed with the gods; or being fixed, as it were, to certain places, committed peculiarly to their care, they dwelt in them, to perform the duty entrusted to them ^m. Thus Æneas was made a god by his mother Venus, in the manner described by Ovid ⁿ.

The gods of the third and lower class are some-

^g Manilii *Astron.* l. 2. ^h *De Natura Deorum*, l. 2. ⁱ *Var. apud August.* ^k *Lucian. dial. de Deor. conc.* ^l *Indigetes quod nullius rei indigerent, quod in Diis agerent, vel quod in iis (sc. locis) degerent. Serv. in 12 Æn.* ^m *Liv.* l. 1.

ⁿ *Lustratum genitrix divino corpus odore*

Unxit, et ambrosia cum dulci nectare mixta

Contigit os, fecitque Deum, quem turba Quirini

Nuncupat Indigetem, temploque, arisque recepit.

His Mother then his body purify'd,

Anoints with sacred odours, and his lips

In Nectar mingled with Ambrosia dips;

So deify'd; which Indiges Rome calls,

Honour'd with altars, shrines, and festivals.

Metam. l. 14.

times

times called ° *Minuti*, *Vesci*, and *Miscellanei*, but more usually ° *Semones*, whose merits were not sufficient to gain them a place among the *celestial gods*; yet their virtues were such that the people thought them superior to mortal men. They were called ° *Patellarii* from certain small ° dishes, in which the ancients offered to the gods their sacrifices, of which ° *Ovid* makes mention.

To these we ought to adjoin the gods called ° *Novensiles*, which the *Sabines* brought to *Rome* by the command of King *Tatius*; and which were so named, as some say, because they ° were latest of all reckoned among the gods; or because they were ° presidents over the changes, by which the things of this world subsist. *Circius* believes them to have been the *strange gods of conquered nations*; whereof the numbers were so vast, that it was thought fit to call them, all in general, ° *Novensiles*, lest they should forget any of them. And lastly, to this *class* also must we refer those gods and goddesses, by whose help and means; as ° *Tully* says, men are advanced to heaven, and obtain a place among the gods; of which sort are the principal virtues, as we shall particularly shew in its proper place.

° *Horat.* l. 3. *carm.* ° *Semones* vulgo dicebantur quasi semi homines, antiqui enim *hominem* dicebant *homonem*. Ap. *Guther.* l. i. cap. 4. de *jur. Man.* *Lips.* l. 2. ant. lect. 2. add. lect. 2. 18. ° *Plautus* in *Cistell.* ° *Fulgent.* *Placid.* ad *Chalcid.*

° *Fert missos Vesta pura patella cibos.* *Ovid.* *Fast.* l. 6.

To *Vesta's* deity, with humble mess,

In cleanly dish serv'd up, they now address.

° *Liv.* l. 8. *Varro* de *Lingua Lat.* ° *Quod novissimi omnium inter deos numerati sint.* ° *Novitatum præfides*, quod omnia novitate consent aut redintegrentur. Apud *Gyrald.* *Synt.* 1. ° *Arnob.* . adv. *Gentes.* ° *De Nat. Deor.* l. 2.





C H A P. III.

A View of the PANTHEON. A more commodious Division of the Gods.

P. I Cast my eyes very curiously every where about and yet I do not see the three *classes* of the gods, which you have just now described.

M. Because there is made here another and more convenient division of them; which we will follow also, if you please, in our discourse.

P. How can I deny myself that most useful pleasure, which I shall reap from your conversation?

M. You see that the three classes, which I mentioned to you, are here divided into six, and painted upon the several parts of the *Pantheon*. 1. You see the *celestial* gods and goddesses upon an arch. 2. The *terrestrial*, upon the wall on the right hand. 3. The *marine* and *river* gods upon the wall of the left. 4. The *infernal* on the lower apartment by the pavement. 5. The *minuti* or *semones*, and *miscellanei* before you. 6. The *adscriptitii* and *indigetes* behind you. Our discourse shall likewise consist of six parts; in each of which I shall lay before you whatsoever I have found most remarkable amongst the best authors upon this subject, if so be you can bear with my talkativeness.

P. Sir, you jest when you call it talkativeness. Can any discourse be more pleasant to me?

M. Then, since it pleases you, let us sit down together a while: And, since the place is free from all company, we will take a deliberate view of the whole army of gods, and inspect them one after another; beginning, as is fit, with the *celestial*, and so with *Jove*, according to the direction of the ^a poet.

^a *Ab Jove principium Musæ: Jovis omnia plena.*
From the great Father of the Gods above
My Muse begins; for all is full of Jove.

C H A P. IV.

Of the Celestial Deities.

S E C T I. JUPITER. *His Image.*

M. **T**HE gods, commonly called the *celestial*, are these that follow: *Jupiter, Apollo, Mars, Mercury, and Bacchus.* The *celestial goddesses* are *Juno, Vesta, Minerva, or Pallas, Venus, Luna, and Bellona,* We will begin with *Jupiter*, the king of them all.

P. Where is *Jupiter*?

M. Look up to the arch. You may easily know him by his habit. He is ^a *the father of gods and king of men*, whom you see sitting in a throne of ivory and gold, under a rich canopy, with a beard, holding thunder in his right hand, which he brandishes against the giants at his feet, whom he formerly conquered. His sceptre, they say, is made of cypress, which is a symbol of the eternity of his empire, because that wood is free from corruption ^b. On his sceptre sits an eagle, either because he was brought up by it ^c; or heretofore an eagle, resting upon his head, portended his reign; or, because, in his wars with the *Giants* ^d, an eagle brought him his thunder, and thence received the title of *Jupiter's armour-bearer* ^e. He wears golden shoes, and an embroidered cloak adorned with various flowers, and figures of animals: which *Dionysius* the tyrant, as is said, took from him in *Sicily*, and, giving him a woolen cloak instead of it, said, ^f That, "that would be more convenient for him in all seasons, since it was warmer in the winter, and much lighter in the summer." Yet let it not seem a wonder

^a Divum pater atque hominum rex. Virg. *Æn.* 1. Pausan. in *Eliac.* Lucian. de sacrific. ^b Apud Laert. l. 8. ^c Mæro ap. Nat. Com. ^d Serv. in *Æn.* 1. ^e *Jovis armiger.* Virg. *Æn.* 5. ^f Cicero de Nat. Deor. l. 3.



to you, if by chance you should see him in another place, in another dress : For, he is wont to be decked in several fashions, according to the various names he assumes, and according to the diversity of the people, amongst whom he is worshipped. Particularly you will smile when you see him among the ² *Lacedæmonians* without ears ; whereas the *Cretans* are so liberal to him in this particular, that they give him four. So much for the figure of *Jupiter*. For, if it were my design to speak of his *statue*, I should repeat here what ^b *Verrius* says, that “his face upon holy-days ought to be painted with vermilion;” as the statues of the rest of the gods also used to be smeared with ointments, and adorned with garlands, according to an observation of ⁱ *Plautus*.

P. Was the power of darting thunder and lightning in the hands of *Jupiter* only ?

M. The ^k *Hetrurians* teach us, that this power was committed to nine gods ; but to which of them it does not plainly appear. Some beside *Jupiter*, mention *Vulcan* and *Minerva*, where the phrase, *Minervales manubia*, signifies thunder (as the books of those ancient *Hetrusci* called strokes of thunder *manubias*) because the noxious constellation of *Minerva* is the cause of tempests in the *vernal equinox*. ¹ Others say, that thunder was also attributed to *Juno*, to *Mars*, and to the *south wind* ; and they reckon up several kinds of thunders ; *fulmina* ^m *peremptalia*, *pestifera*, *popularia*, *perversa*, *renovativa*, *ostentatoria*, *clara*, *familiaria*, *bruta*, *consiliaria* : But the *Romans* commonly took notice of no more than two ; the ⁿ *diurnal* thunder which they attributed to *Jupiter*, and the ^o *nocturnal*, which they attributed to *Summanus* or *Pluto*.

² *Plut. de Osir. et Isid.* ^b *Ap. Guther. de jur. Man. Plin. l. 33. cap. 7.* ⁱ *In Asinar.* ^k *Plin. l. 2. c. 51. Serv. 1. & 2. Æn.* ¹ *Serv. 8. Æn.* ^m *Plin. l. 2. c. 43. 51. 52. Amm. Marcell. l. 2.* ⁿ *Κεραυνόβολα ημερικήα, κεραυνόβολα ημερικήα.* ^o *Ex. Guther. de jur. man. lib. 1. c. 3.*

SECT. II. JUPITER's Descent and Education.

P. WHO were *Jupiter's* parents?

M. One answer will not fully satisfy this one question, since there is not one *Jupiter*, but many, who are sprung from different families. ^a Those who were skilled in the heathen mythology, reckon up three *Jupiters*; of which the first and second were born in *Arcadia*. The father of the one was *Æther*; from whom *Proserpine* and *Liber* are said to be born. The father of the other was *Cœlus*; he is said to have begot *Minerva*. The third was a *Cretan*, the son of *Saturn*, whose tomb is yet extant in the isle of *Crete*.^b But *Varro* reckoned up three hundred *Jupiters*; ^c and others reckon almost an innumerable company of them; for, there was hardly any nation that did not worship a *Jupiter* of their own, and suppose him to be born among themselves. But of all these the most famous *Jupiter*, according to the general opinion, is *he*, whose mother was *Ops*, and whose father was *Saturn*; to whom therefore all, that the poets fabulously wrote about the other *Jupiters*, is usually ascribed.

P. Where and by whom was this *Jupiter* educated?

M. He was educated where he was born, that is, upon the mountain *Ida* in *Crete*; but, by whom, the variety of opinions is wonderful. ^d For some affirm, that he was educated by the *Curetes* and *Corybantes*; some say by the *Nymphs*; and some, by *Amalthea*, the daughter of *Melissus*, king of *Crete*. Others, on the contrary, have recorded, that the bees fed him with honey. Others, that a goat gave him milk. Not a few say, that he was nourished by doves; some, by an eagle; many, by a bear. And further it is the

^a Tully de Nat. Deorum, l. 3.

^b Apud August. de Civit. ^c Euseb. Cæs. l. 2. præp. Evan. ^d Vid. Nat. Com. in Jove.

opinion of some, concerning the aforesaid *Amalthea*, that she was not the daughter of *Melissus*, as we now mentioned; but the very goat which suckled *Jupiter*, whose ^f horn, it is said, he gave afterwards to his nurses, with this admirable privilege, that whosoever possessed it, should immediately obtain every thing that he desired. They add besides, that, after this goat was dead, *Jupiter* took her skin, and made a shield of it, with which he singly combated the giants; whence that shield was called *Ægis* ^z, from a *Greek* word which signifies a *she-goat*, which at last he restored to life again, and, giving her a new skin, placed her amongst the celestial constellations.

^f Cornu Amalthææ.

ε ΑΛΟ ΤΗΣ ΑΙΓΟΣ.

SECT. III. *Exploits of JUPITER.*

P. **W**HEN *Jupiter* was grown a man, What did he perform worthy of memory?

M. He overcame in war the *Giants* and the *Titans* (of whom we shall say more when we speak of *Saturn*) and also delivered his father *Saturn* from imprisonment; but afterward deposed him from the throne, and banished him, because he formed a conspiracy against him; and then divided the paternal inheritance with his two brothers, *Neptune* and *Pluto*; as more largely will be shewn in its proper place, when we speak of each of them apart. In fine, he so assisted and obliged all mankind by the great favours he did, that he not only thence obtained the name of ^h *Jupiter*, but he was advanced also unto divine honours, and was esteemed *the common father both of gods and men*. Amongst some of his most illustrious actions, we ought to re-

^h *Jupiter*, quasi juvenis pater. Cic. 2. de Nat. Deor.
member

member the story of *Lycaon*. For, when *Jupiter* had heard a report concerning the wickedness and great impiety of men, it is said that he descended from heaven to the earth, to know the real truth of it, and, that being come into the house of *Lycaon*, king of *Arcadia*, where he declared himself to be a god, whilst others were preparing sacrifices for him, *Lycaon* derided him; nor did he stop here; he added an abominable wickedness to his contempt, and, being desirous to try whether *Jupiter* was a god, as he pretended, he kills one of his domestic servants, and roasts and boils the flesh of him, and sets it on the table as a banquet for *Jupiter*; who, abhorring the wretch's barbarity, ^a fired the palace with lightning, and turned *Lycaon* into a wolf.

P. Are there no exploits of his?

M. Yes, indeed; ^b but they are very lewd and dishonourable: I am almost ashamed to mention them. For, was there any kind of lewdness of which he was not guilty! or any mark of infamy that is not branded upon his name! I will only mention a few actions of this sort among many.

1. In the shape of a crow ^c he ruined his sister *Juno*, who was born at the same birth with him, deluding her with promises of marriage: And how many women does that pretence delude even now?

2. He violated the chastity of *Danae*, the daughter of *Acrisius*, king of the *Argives*, though her father had shut her up in a tower; because the oracle had foretold, that he should be slain by his grandson: For, changing himself into a ^d shower of gold, he slid down through the roofs and tiles of the place into the lady's lap. And, indeed, What place is there so fortified and guarded into which love cannot find a passage? Is there any heart so very hard and stubborn, that money

^a Ovid. *Metam.* l. 1. ^b Apollon. 4. Argon. ^c Doro-
roth. 2. *Metam.* ^d Ovid. 4. *Met.*

cannot soften it ! What way is not safe, what passage is not open, what undertaking is impossible ^a to a god, who turns himself into money to make a purchase.

3. He corrupted ^b *Leda*, the wife of *Tyndarus*, king of *Laconia*, in the similitude of a swan : Thus a fair outside often veils the foulest temper, and is a beautiful cover to a most deformed mind.

4. He abused ^c *Antiope*, the wife of *Lycus*, king of *Thebes*, in the likeness of a satyr.

5. He defiled ^d *Alcmena*, the wife of *Amphytrion*, in her husband's absence, in the likeness of *Amphytrion* himself.

6. He enflamed ^e *Ægina*, the daughter of *Æsophus*, king of *Bæotia*, with love, in the similitude of fire (a lively representation of his crime) and robbed her of her chastity.

7. He deflowered ^f *Clytoris*, a virgin of *Theffalia*, a great beauty, by turning himself into, What ? O ridiculous ! into an ant. And many times, indeed, it happens, that great mischiefs arise from very small beginnings.

8. He debauched ^g *Calisto*, the daughter of *Lycaon*, king of *Arcadia*, counterfeiting, which is very strange, the modesty and countenance of *Diana*. And yet he did not protect her from the disgrace that afterward followed. For as she began to grow big, and washed herself in the fountain with *Diana*, and the other nymphs, her fault was discovered, and herself shamefully turned away by *Diana* first, then changed by *Juno* into a bear. But, Why do I say shamefully ? when her disgrace was taken away by *Jupiter*, who advanced this bear into heaven, and made it a constellation ; which by the *Latins* is called *Ursa Major*, and by the *Greeks* [*Ἑλικὴ*] *Helice*.

^a Converso in pretium Deo, Horat. 3 carm. ^b Arat. in Phænom. ^c Ovid. 6. Metam. ^d Idem ibid. ^e Idem ibid. ^f Arnob. ap. Gyr. ^g Bocat. lib. 5. de Gen. Deorum. cap. 49.

9. He sent an ^a eagle to snatch away the pretty boy *Ganymede*, the son of *Tros*, as he hunted upon the mountain *Ida*. Or rather he himself, being changed into an eagle, took him in his claws, and carried him up to heaven. He offered the same violence to *Asteria*, the daughter of *Cæus*, a young lady of the greatest modesty, to whom ^b he appeared in the shape of an eagle, and when he had ravished her, he carried her away in his talons.

10. He undid ^c *Europa*, the daughter of *Agenor*, king of *Phœnicia*, in the form of a beautiful white bull, and carried her into *Crete* with him. See how many several beasts a man resembles, who has once put off his modesty! And by how many various fables this one truth is represented, that the very gods by practice of impure lust become brutes. The bull, in reality, was the ship upon which a bull was painted, in which *Europa* was carried away. In like manner, the horse *Pegasus*, that was painted upon *Bellerophon's* ship, and the *Ram*, which was painted on that of *Phryxus* and *Helle*, created ample matter of fiction for the poets. But to return to our fable, *Agenor* immediately ordered ^d his son *Cadmus* to travel, and search every where for his sister *Europa*, which he did, but could no where find her. *Cadmus* dared not to return without her, because, ^e by a sentence not less unjust to him, than kind to his sister, his father had banished him for ever, unless he found her. Wherefore he built the city of *Thebes*, not far from the

^a Virg. 5. En. Ovid. Metam. 10. ^b Fulgent. Plan.
^c Ovid. 6. Metam. ^d Ovid. 3. Metam.

^e Cum pater ignarus Cadmo perquirere raptam
Imperat, et panam, si non invenerit, addit
Exilium, facto pius et sceleratus eodem. Id. ib.
Bid *Cadmus* trace, and find the ravish'd fair,
Or hope no more to breathe *Phœnician* air.
Both just and wicked in the same design;
The care was pious, but too great the fine.

mountain *Parnassus* ; and whereas it happened that his companions that were with him were devoured by a certain serpent, whilst they went abroad to fetch water, he, to avenge their death, slew that serpent ; whose teeth he took out, and, by the advice of *Minerva*, sowed them in the ground ; and suddenly a harvest of armed soldiers sprouted up ; who, quarrelling among themselves, with the same speed that they grew up, mowed one another down again, excepting five only, by whom that country was afterward peopled. At length *Cadmus* and his wife *Hermione* or *Hermonia*, after much experience, and many proofs of the inconstancy of fortune, were changed into serpents. He is said to have invented sixteen of the letters of the *Greek* alphabet ; α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which, in the time of the judges of *Israel*, he brought out of *Phœnicia* into *Greece* ; Two hundred and fifty years after this, *Palamedes* added four more letters, namely, ς, ϗ, Ϙ, ϙ in the time of the siege of *Troy* ; although some affirm that *Epicharmus* invented the letters ϑ and χ : And six hundred and fifty years after the siege of *Troy*, *Simonides* invented the other four letters, namely, φ, ω, ζ, ψ. *Cadmus* is also said to have taught the manner of writing in prose ; and that he was the first among the *Greeks*, who consecrated statues to the honour of the gods.

Now the *historical* meaning of the fable, perhaps, is this : ^b *Cadmus* was in truth king of *Sidon*, by nation a *Kadmonite*, as his name intimates ; of the number of those mentioned by ^c *Moses*. Which *Kadmonites* were the same with the ^d *Hivites*, who possessed the mountain *Hermon*, and were thence also called *Hermonai* : And so it came to pass, that, the wife of *Cadmus* had the name of *Hermonia* or *Hermione*, from

^a Pl. 5. c. 29. Cæf. 39. 24. ^b Bochart. 2. p. Geogr. c. 9. ^c Gen. xv. 19. ^d Idem cum Hevæis, Bochart. ibid.

the same mountain. And why is it said, that *Cadmus*' companions were converted into serpents,^a unless because the word *Hevaus* in the *Syriac* language signifies a serpent: Moreover, another word of a double signification in the same language occasioned the fable, that armed soldiers sprouted from the teeth of the serpent: For, ^a the same word signifies both *serpents teeth* and *brazen spears*, with which ^b *Cadmus* first armed his soldiers in *Greece*, being indeed the inventor of *brass*; insomuch that the ore, of which brass is made, is from him even now called *cadmia*. As to the five soldiers, which are said to survive all the rest of their brethren, who sprouted out of the teeth of the serpent, the same *Syriac* word signifies ^c *five*, and also a *man ready for battle*, according as it is differently pronounced.

^a Hygin. c. 2. 4. ^b Plin. l. 34. c. 1. 10. ^c Bochartus ut supra.

SECT. IV. Names of JUPITER.

P. HOW many names has *Jupiter*?

M. They can hardly be numbered; so many were the names which he obtained, either from the places where he lived or was worshipped, or from the things that he did. The most remarkable I will here set down alphabetically.

The *Greeks* called him ^a *Ammon* or *Hammon*, which name signifies *sandy*. He obtained this name first in *Lybia*, where he was worshipped under the figure of a ram; because when *Bacchus* was a-thirst in the fabulous desarts of *Arabia*, and implored the assistance of *Jupiter*, *Jupiter* appearing in the form of a ram,

^a *Arenarius ammon*, ab arena, Plut. in Osir. V. Curt. l. 4. opened

opened a fountain with his foot, and discovered it to him. But others give this reason, because *Jupiter* in war wore a helmet, whose crest was a ram's head.

The *Babylonians* and *Affyrians*, whom he governed, called him ^a *Belus*, who was the impious author of idolatry; and, because of the uncertainty of his descent, they believed that he had neither father nor mother; and therefore he was thought the first of all gods: In different places and languages he was afterward called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called ^b *Capitolinus* from the *Capitoline* hill, upon the top whereof he had the first temple that ever was built at *Rome*; which *Tarquin the Elder* first vowed to build, *Tarquin the Proud* built, and *Horatius* the consul dedicated. He was besides called *Tarpeius*, from the *Tarpeian* rock on which this temple was built. He was also stiled ^c *Optimus Maximus*, from his power and willingness to profit all men.

He is also called ^d *Custos*. There is in *Nero's* coins an image of him sitting on his throne, which bears in its right-hand thunder, and in its left a spear, with this inscription, *Jupiter Custos*.

Anciently in some forms of oaths he was commonly called ^e *Diespiter*, the father of light; as we shall farther remark presently under the word *Lapis*; and to the same purpose he was by the ^f *Cretans* called directly *Dies*.

The title of *Dodoneus* was given him from the city *Dodona* in *Cbaonia*, which was so called from

^a Berof. l. 4. Eusebius, l. 1. præp. Evang. Hier. 1. in Oseam.

^b O Capitoline, quem, propter beneficia, populus Romanus Optimus, propter vim, Maximum appellavit. Tull. de Nat. Deorum, 1.

^c Plin. Liv. Plut. Tacit. 19.

^d Apul. de mundo. Senec. 2. qu. nat.

^e Quasi diei pater. Var. de lingua Latina.

^f Macrobius in Saturn. ap. Bochart in Georg.

Dodona, a nymph of the sea. Near to which city there was a grove sacred to *Jupiter*, planted with oaks, and famous because in it was the most ancient oracle of all *Greece*. Two doves delivered responses there to those who consulted it. Or, as others use to say, ^g the leaves of the oaks themselves became vocal, and gave forth oracles.

He was named ^h *Elicius*, "Because the prayers of men may bring him down from heaven."

The name *Feretrius* is given him, because ⁱ "he smites his enemies;" or because he is "the ^k giver of peace;" for, when a peace was made, the sceptre by which the ambassadors swore, and the flint-stone on which they confirmed their agreement, were fetched out of his temple: or, lastly, because after they had overcome their enemies, they ^l carried the grand spoils (*Spolia opima*) to his temple. *Romulus* first presented such spoils to *Jupiter*, after he had slain *Acron*, king of *Canina*; and *Cornelius Gallus* offered the same spoils, after he had conquered *Tolumnius*, king of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquished *Viridomarus*, king of the *Gauls*, as we read in ^m *Virgil*. Those spoils were called *opima*, which one general took from the other in battle.

Fulminator, or ⁿ *Ceraunius*, in *Greek* Κεραυνος, is *Jupiter's* title, from hurling thunder, which is

^g Alex. ab Alex. c. 2.

^h Quod cælo precibus eliciatur, sic Ovid. Fast. 3.

Eliciunt cælo te Jupiter; unde minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just man's cries,

They bring him down, e'en from the skies;

Hence he's *Elicius* call'd.

ⁱ A feriendo, quod hostes feriat. ^k velaferenda pace, Fest.

^l Vel a ferendis spoliis opimis in ejus templum. Plut. in Rom. Dion. 2.

^m Tertiaque arma Patri suspendet capta Quirino. *Æn.* 6.

And the third spoils shall grace *Feretrian* *Jove*.

ⁿ Serv. *ibid.*

thought

thought to be his proper office, if we believe the poets.

In *Lycia* they worshipped him under the name of *Gragus*, Γραψιος [*Grapsios*] and *Genitor*.

In *Ægium*, about the sea-coasts, he is said to have had a temple, with the name of *Homogynus*.

At *Præneste* he was called *Imperator*. There was a most famous statue of him there, afterward translated to *Rome*.

He was called *Latialis*, because he was worshipped in *Latium*, a country of *Italy*; whence the *Latin festivals* are denominated, to which all those cities of *Italy* resorted, who desired to be partakers of the solemnity; and brought to *Jupiter* several oblations: Particularly a bull was sacrificed at that time, in the common name of them all, whereof every one took a part.

The name *Lapis*, or as others write, *Lapideus*, was given him by the *Romans*, who believed that an oath, made in the name of *Jupiter Lapis*, was the most solemn of all oaths. And it is derived either from the stone, which was presented to *Saturn* by his wife *Ops*, who said it was *Jupiter*, in which sense *Eusebius* says, that *Lapis* reigned in *Crete*; or from the *flint-stone*, which, in making bargains, the swearer held in his hand, and said, "If knowingly I deceive, so let *Diespiter*, saving the City and the Capitol, cast me

^p Horat. 3. Carm. and Virgil. *Æn.* 1.

— *O qui res hominumque deumque*

Æternis regis imperiis, et fulmine terras.

O king of gods and men, whose awful hand

Disperses thunder on the seas and land;

Dispensing all with absolute command.

^q Lycophron. ^r Virg. l. 1. et 4. *Æn.*

^s Pausan. et Hesych. Liv. 6.

^t Cic. pro Milone, 86. Dion. l. 4.

^v *Latinae feriæ.* ^w Juramentum per Jovem Lapidem omnium sanctissimum, Cic. 7. Epist. 12. ^x In Chron.

away

“away from all that’s good, as I cast away this stone;”
 7 whereupon he threw the stone away. The *Romans* had another form, not unlike to this, of making bargains: It will not be amiss to mention it here: 2 “If
 “with evil intention I at any time deceive; upon that
 “day, O *Jupiter*, so strike thou me, as I shall this
 “day strike this swine, and so much the more
 “strike thou, as thou art the more able and skilful to
 “do it;” whereupon he struck down the swine.

In the language of the people of *Campania*, he is called *Lucetius* from *lux*; and among the *Latins* ^a *Diespiter* from *dies*. Which names are given to *Jupiter*,
 “^b because he cheers and comforts us with the light
 “of the day as much as with life itself:” or, because
 he was believed to be the cause of light ^c.

The people of *Elis* used to celebrate him by the title of ^d *Martius*.

He was also called ^e *Muscarius*, because he drove away the flies: For, when *Hercules*’ religious exercises were interrupted by a multitude of flies, he thereupon offered a sacrifice to *Jupiter*, which being finished, all the flies flew away.

He was named ^f *Nicephorus*, that is carrying victory; and, by the oracle of *Jupiter Nicephorus*, the emperor *Adrian* was told, that he should be promoted to the empire. *Livy* often mentions him; and many coins

^y Si sciens fallo, me Diespiter, salva urbe, arceque, bonis ejiciat, ut ego hunc lapidem. Fest. ap. Lil.

^z Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me sic ferito, ut ego hunc porcum hodie feriam; tantoque magis ferito, quanto magis potes, pollesque L. l. 1.

^a Serv. 9. *Æn*.

^b Quod nos die ac luce quasi vita ipsa afficeret ac juvaret. Aul. Gel.

^c Festus. ^d *Ἀψις* Zeus, *Jupiter* pugnax. Plut. in Pyrrho.

^e *Ἀρομύς*, muscarum abactor. Pausan. 5. Eliac.

^f *Νικηφόρος*, i. e. Victoriā gestans. *Ælian* Spart. in *Adriani* vita.

are extant, in which is the image of *Jupiter* bearing victory in his hand.

He was called also ^g *Opitulus*, or *Opitulator*, the *Helper*; and *Centipeda*, from his stability; because those things stand secure and firm which have many feet. He was called *Stabilitor* and *Tigellus*, because he supports the world. *Almus* also and *Alumnus*, because he cherishes all things: And *Ruminus* from *Ruma*, which signifies the nipple, by which he nourishes animals.

He is also named ^h *Olympius* from *Olympus*, the name of the master who taught him, and of the heaven wherein he resides; or, of a city which stood near the mountain *Olympus*, and was anciently celebrated far and near, because there a temple was dedicated to *Jupiter*, and games solemnized every five years. ⁱ To this *Jupiter Olympus* the first cup was sacrificed in their festivals.

When the *Gauls* besieged the Capitol, an altar was erected to *Jupiter* ^k *Piflor*; because he put it into the minds of the *Romans* to make loaves of bread, and throw them into the *Gauls* tents: whereupon the siege was raised.

The *Athenians* erected a statue to him, and worshiped it upon the mountain *Hymettus*, giving him in that place the title of ^l *Pluvius*; this title is mentioned by ^m *Tibullus*.

Prædator was also his name; not because he protected robbers, but, because, out of all the booty taken from the enemy, one part was due to him. ⁿ For when the *Romans* went to war, they used to devote to

^g Quasi opis lator Fest. Aug. 7. de Civit.

^h Pausan. Att. et Eliac. Liv. l. 4. dec. 4.

ⁱ Pollux.

^k A pinsendo. Ovid. 6. Fast. Lact. l. 12. Liv. l. 5.

^l Thurnut. in Jovin.

^m Arida nec pluvio supplicat herba Jovi.

Nor the parch'd grass for rain to Jove doth call.

ⁿ Serv. 5. Æn.

the gods a part of the spoil that they should get, and for that reason there was a temple at *Rome* dedicated to *Jupiter Prædator*.

He was called *Quirinus*, as appears by *Virgil*^o, when he speaks of the name *Feretrius*.

Rex and *Regnator* are his common titles in *P Virgil*, *Homer*, and *Ennius*.

Jupiter is also called ^a *Stator*, which title he first had from *Romulus* on this occasion: When *Romulus* was fighting with the *Sabines*, his soldiers began to fly; whereupon *Romulus*, as ^r *Livy* relates, thus prayed to *Jupiter*, "O thou father of the gods and mankind, at this place at least drive back the enemy, take away the fear of the *Romans*, and stop their dishonourable flight. And I vow to build a temple to thee upon the same place that shall bear the name of *Jupiter Stator*, for a monument to posterity, that it was from thy immediate assistance that *Rome* received its preservation." After this prayer the soldiers stopped, and, returning again to the battle, obtained the victory; whereupon, *Romulus* consecrated a temple to *Jupiter Stator*.

The *Greeks* called him *Σωτήρ* [*Soter*] *Servator*^s, the *Saviour*, because he delivered them from the *Medes*. *Conservator* also was his title, as appears from diverse of *Dioclesian's* coins, in which his effigy stands, with thunder brandished in his right-hand, and a spear in his left; with this inscription, *Conservatori*. In others

^o Note ^m in Page 20.

^p *Divum pater atque hominum rex.* Virg. *Æn.* 1. & 10.

The father of the gods, and king of men.

Summi regnator Olympi. *Æn.* 7.

Ruler of the highest heaven.

^a *A stando vel sistendo.*

^r *Tu pater deum hominumque, hinc saltem arce hostem, deme terrorem Romanis, fugamque sædam siste. Hic ego, tibi templum Statori Jovi, quod monumentum sit posteris tua presenti ope servatam urbem esse, voto.* Liv. l. 1.

^s *Strabo*, l. 9. *Arian.* 8. de Gest. Alex,

instead

instead of thunder, he holds forth a little image of victory, with this inscription; *Jovi conservatori orbis, to Jupiter the conservator of the world.*

The *augurs* called him *Tonans* and *Fulgens*. And the emperor *Augustus* dedicated a temple to him so called, wherein was a statue of *Jupiter*, to which a little bell was fastened ^u. He is also called *Βρονταίος* [*Brontaios*] by *Orpheus*; and by *Apuleius* ^w *Tonitrualis*, the Thunderer: And an inscription is to be seen upon a stone at Rome, *Jovi Brontonti*.

^x *Trioculus*, *Τριόψαλμος*, [*Triophthalmos*] was also an epithet given him by the *Grecians*, who thought that he had three eyes, with one of which he observed the affairs of heaven, with another the affairs of the earth, and with the third he viewed the sea affairs. There was a statue of him of this kind in *Priamus's* palace at *Troy*; which, beside the two usual eyes, had a third in the forehead.

^y *Vejovis*, or *Vejupiter*, and *Vedius*, that is, little *Jupiter*, was his title when he was described without his thunder, viewing angrily short spears which he held in his hand: The *Romans* accounted him a fatal and noxious deity; and therefore they worshipped him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, the Avenger, at Rome, according to ^z *Pliny*.

He was likewise called ^a *Xenius*, or *Hospitalis*, *Hospitable*; because he was thought the author of the laws and customs concerning hospitality. Whence the *Greeks* call presents given to strangers *Xenia*, as the *Latins* called them *Lantia*.

Zeus [^b *Zeus*] is the proper name of *Jupiter*, because he gives life to animals.

^t Cic. de Nat. Deor. l. 1. ^u Dio. l. 5. ^w Ap. Lil. Gyr. Synt. 2. p. 82. ^x Pausan. ap. eundem. ^y Cic. de Nat. Deor. 5. Ovid. in Fast. l. 5. ^z Plin. 36. 15. ^a Serv. in 1. Æn. pro Deiot. Plut. qu. Rom. Demost. Or. de legation. ^b Διὸς τῆς ζωῆς Phurnut. de Jove.

SECT. V. *The Signification of the Fable, and what is understood by the name of JUPITER.*

P. YOU have told me the dreams of the poets about *Jupiter*; now, pray Sir, let me know what the historians and mythologists affirm concerning him.

M. Very willingly. ^a *Jupiter* was king of *Crete*, and, according to *Eusebius*, contemporary with the patriarch *Abraham*. This *Jupiter* deposed his Father, and afterward divided by lot the kingdom with his two brothers *Neptune* and *Pluto*. And, because the eastern part of the country was by lot given to *Jupiter*, the western to *Pluto*, and the maritime parts to *Neptune*, they took occasion from hence to feign, that *Jupiter* was the god and king of the heavens, *Neptune* of the sea, and *Pluto* of hell. Nay, *Jupiter's* name was so honoured by posterity, that all kings and princes were from him called *Joves*, and the queens *Junones*, from *Juno* the wife of *Jupiter*.

Concerning the mythologists, or the interpreters of fables, I shall only make this observation. There is in these kind of things such a vast diversity of opinions among them; and, which is yet worse, the accounts that many of them give, are so vague and trifling, so incongruous to the very fable, which they pretend to explain, that I think it better to write nothing from them, than to trouble the reader with those things, that will not probably satisfy him; which when I cannot effect, I will pass the business over in silence, and leave it to every one's discretion to devise his own interpretations. For it is better that he himself should be the author of his own mistake, than to be led into it by another; because a slip is more tolerable and easy when we

^a Apud Salian. in Ann. & Epitome Tursellian.

ourselves fall down, than when others violently push us down at unawares: yet, whenever the place requires that I must give my exposition of these fables, in order to discover some meaning that is not repugnant to common sense, I will not be wanting in my duty. By the present fable I may justify my words; for observe only, how various are men's opinions concerning the signification of the name *Jupiter*, and you may guess at the rest.

The natural philosophers many times think that ^b *Heaven* is meant by the name of *Jupiter*; whence many authors express the thunder and lightning, which come from heaven, by these phrases; *Jove tonante, fulgente*, &c. and in this sense, ^c *Virgil* used the word *Olympus*.

^d Others imagined that the air, and the things that are therein contained, as thunder, lightning, rain, meteors, and the like, are signified by the same name. In which sense ^e *Horace* is to be understood, when he says *sub Jove*, that is, in the open Air.

Some, on the contrary, call the air *Juno*; and the fire *Jupiter*, by which the air being warmed becomes fit for the generation of things. ^f Others again call the sky *Jupiter*, and the earth *Juno*; because out of the earth all things spring; which *Virgil* has elegantly expressed in the second book of his *Georgics* ^g.

^b Cic. de Nat. Deor. 2.

^c *Panditur interea domus omnipotentis Olympi.* Æn. 10.

^d Theocr. Ecl. 4.

^e *Jacet sub Jove frigido, id est, sub Dio,* ὑπὸ τοῦ Διός;
Hor. Od. 1.

^f *Lucret.* l. 1.

Meanwhile the gates of Heaven unfold.

^g *Tum pater omnipotens fecundis imbris æther
Conjugis in gremium læta descendit, et omnes
Magnus alit, magno commixtus corpore, fatus.*

^h *Euripides* thought so, when he said that the *sky*, ought to be called *Summus Deus*, the *Great God*.

ⁱ *Plato's* opinion was different; for he thought that the *sun* was *Jupiter*; and ^k *Homer*, together with the aforesaid *Euripides*, thinks that he is *fate*; which *fate* is, according to ^l *Tully's* definition, "The cause from "all eternity, why such things, as were already past, "were done; and why such things, as are doing at "present, be as they are; and why such things as are "to follow hereafter, shall follow accordingly." In short, others by *Jupiter* understand the ^m *soul of the world*; which is diffused not only through all human bodies, but likewise through all the parts of the universe, as ⁿ *Virgil* poetically describes it.

I do not regard the moral signification of the fable; that would be an endless labour, and is no part of our present business. It is free, as I said above, for every one to think what he pleases, and, according to the proverb, to abound in his own sense.

^h Apud Cic. de Nat. ⁱ In Phæd. ^k Odyss. 24.

^l *Æterna rerum causa; cur ea, quæ preterierint, facta sint; & ea, quæ instant, fiant; & ea, quæ consequentur, futura sint.* Cic. 1. de Divinat.

^m Arat. init. Astron.

ⁿ *Cælum ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

— The heaven and earth's compacted frame,
And flowing waters, and the starry frame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.
This active Mind, infus'd thro' all the space,
Unites and mingles with the mighty mass. *Æn.* 6.

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C H A P. V.

SECT. I. APOLLO. *His Image.*

P. BUT what is that ° beardless youth, with long hair, so comely and graceful, who wears a laurel crown, and shines in garments embroidered with gold, with a bow and arrows in one hand, and a harp in the other ?

M. It is the image of *Apollo*, ° who is at other times described holding a shield in one hand, and the *Graces* in the other. And, because he has a threefold power, in heaven, where he is called *Sol*; in earth, where he is named *Liber Pater*; and in hell, where he is styled *Apollo*; he is usually painted with these three things: A harp, a shield, and arrows. The harp shews that he bears rule in heaven, where all things are full of harmony; the shield describes his office in earth, where he gives health and safety to terrestrial creatures; his arrows shew his authority in hell, for he sends whomsoever he strikes with them into hell.

Sometimes he is painted with a crow and a hawk flying over his head, a wolf and a laurel-tree on one side, and a swan and a cock on the other; and under his feet grass-hoppers creeping. The crow is sacred to him, because he foretels the weather, and shews the different changes of it by the clearness or hoarseness of his voice. The swan is likewise endued with divination, ° because, foreseeing his happiness in

° Horat. ad Callimach. ° Porphy. de sole. ° Cygni non sine causa Apollini dicati sunt, quod ab eo divinationem habere videantur, quia prævidentes quid in morte boni sit, cum cantu et voluptate moriuntur. Tull. Quæst. Tusc. 1.

death, he dies with singing and pleasure. The wolf is not unacceptable to him, not only because he spared his flock when he was a shepherd, but because the furiousness of heat is expressed by him, and the perspicuity and sharpness of his eyes most fitly represent the foresight of prophecy. The laurel tree is of a very hot nature, always flourishing, and conducing to divination and poetic raptures; and the leaves of it put under the pillow, was said to produce true dreams. The hawk has eyes as bright as the sun; the cock foretels his rising; and the grass-hoppers so entirely depend on him, that they owe their rise and subsistence to his heat and influence.

SECT. II. *Descent of APOLLO.*

P. **W**HAT family was *Apollo* born of?

M. You shall know after you have first heard how many *Apollos* there were.

P. How many?

M. Four. The first and most ancient of them was born of *Vulcan*: The second was a *Cretan*, a son of one of the *Corybantes*: The third was born of *Jupiter* and *Latona*: The fourth was born in *Arcadia*, called by the *Arcadians*, *Nomius*.^r “But though,” as *Cicero* says, “there were so many *Apollos*, yet all the rest of them are seldom mentioned, and all that they did is ascribed to one of them only, namely to him that was born of *Jupiter* and *Latona*”

P. In what place was *Apollo* the son of *Latona* born?

M. I will tell you more than you ask; they say the thing was thus: *Latona*, the daughter of *Cæus* the *Titan*, conceived twins by *Jupiter*: Juno, incensed at

^r Atque, cum tot Apollines fuerint, reliqui omnes silentur, omnesque res aliorum gestæ ad unum Apollinem, Jovis et Latonæ filium, referuntur. Cic. de Nat. Deor. 3.

it, sent the serpent *Python* against her; and *Latona*, to escape the serpent, ^s fled into the island of *Delos*; where she brought forth *Apollo* and *Diana* at the same birth.

^s Hesiod.

SECT. III. *Actions of APOLLO.*

P. **BY** what means was *Apollo* advanced to the highest degree of honour and worship?

M. By these four especially: By the invention of *physic*, *music* *poetry*, and *rhetoric*, which is ascribed to him; and therefore he is supposed to preside over the *muses*. It is said, that he taught the arts of foretelling events, and shooting with arrows; when therefore he had benefited mankind infinitely by these *favours*, they worshipped him as a god. ^a Hear how gloriously

^a ——— *Nescis, temeraria, nescis*

Quem fugias, ideoque fugis———

*Jupiter est genitor. Per me quod eritque fuitque,
Esque, patet. Per me concordant carmina nervis;*

Certa quidem nostra, est nostra tamen una sagitta

Certior, in vacuo qua vulnera pectore fecit.

Inventum Medicina meum est, Opiferque per orbem

Dicor, et herbarum est subiecta potentia nobis.

Stop thy rash flight, stay, lovely Nymph, 'tis I;

No common wretch, no barb'rous enemy;

Great Jove's my father; I alone declare

What things past, present, and what future are.

By me the untaught rustic sweetly sings,

I softest notes compose to sounding strings.

My shafts strike sure, but one, alas! was found

A surer, my unpractis'd heart to wound:

Physic's divine invention's all my own,

And I a helper thro' the world am known:

All herbs I th'roughly know, and all their use;

Their healing virtues and their baneful juice.

Ovid. Metam. 1.

he himself repeats his accomplishments of mind and nature, where he magnifies himself to the flying nymph, whom he passionately loved.

P. What memorable things did he perform?

M. Many; but especially these.

1. He destroyed all the *Cyclops*, the forgers of *Jupiter's* thunder-bolts, with his arrows, to revenge the death of *Æsculapius* his son, whom *Jupiter* had killed with thunder, because by the help of his phyfic he revived the dead. ^b Wherefore for this act *Apollo* was cast down from heaven, and deprived of his divinity, exposed to the calamities of the world, and commanded to live in banishment upon the earth: In this distress ^c he was compelled by want to look after *Admetus's* cattle: where, tired with pleasure, to pass away his time, it is said, that he first invented and formed a harp. After this *Mercury* got an opportunity to drive away a few of the cattle of his herd by stealth; for which, while *Apollo* complained and threatened to punish him, unless he brought the same cattle back again, his harp was also stolen from him by *Mercury*; ^d so that he could not forbear turning his anger into laughter.

2. He raised the walls of the city of *Troy*, by the music of the harp alone; if we may believe the ^e poet.

Some say ^f that there was a stone upon which *Apollo* only laid down his harp, and the stone by the touch

^b Lucian. Dial. Mort.

^c Pausan. in Eliac.

^d Hor. 1. Carm.

^e *Ilion aspicias, firmataque turribus altis
Mania, Apollinea structa canore lyra.*

Ovid. Epist. Parid.

Troy you shall see, and walls divine admire;
Built by the music of *Apollo's* lyre.

^f Pausan. in Attic.

of it became so melodious, that, whenever it was struck with another stone, it sounded like a harp.

3. By misfortune he killed *Hyacinthus*, a pretty and ingenious boy that he loved. For, whilst *Hyacinthus* and he were playing together at quoits, *Zephyrus* was enraged, because *Apollo* was better beloved by *Hyacinthus* than himself, and, having an opportunity of revenge, he puffed the quoit that *Apollo* cast, against *Hyacinthus*' head, by which blow he fell down dead; whereupon *Apollo* caused the blood of the youth, that was spilt upon the earth, to produce flowers called *Violets*, as ^s *Ovid* finely expresses it.

Besides, he was passionately in Love with *Cyparissus*, another very pretty boy, who, when he had unfortunately killed a fine deer, which he exceedingly loved, and had brought up from its birth, was so melancholy for his misfortune, that he constantly bewailed the loss of his deer, and refused all comfort. ^h *Apollo*, because before his death he had begged of the gods, that his mourning might be made perpetual, in pity changed him into a *cypress-tree*, the branches of which were always used at funerals.

^s *Ecce, cruor qui fusus humo signaverat herbas,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit, quam lilia; si non
Purpureus color his, argenteus esset in illis.*

Behold the blood, which late the grass had dy'd,
Was now no blood, from whence a flower full blown
Far brighter than the Tyrian scarlet shone,
Which seem'd the same, or did resemble right
A lily, changing but the red to white. *Ovid. Met. 10.*

^h — *munusque supremum*

Hoc petit a superis, ut tempore lugeat omni.

*Ingemuit tristisque deus; lugebere nobis,
Lugebisque alios, aderisque dolentibus, inquit.*

Implores that he might never cease to mourn,
When *Phæbus* sighing, I for thee will mourn;
Mourn thou for others, herbes still adorn. *Ovid. Met. 10.*

4. He fell violently in love with the virgin *Daphne*, so famous for her modesty. When he pursued her while she fled to secure her chastity from the violence of his passion, she was changed into a laurel, the most chaste of trees; which is never corrupted with the violence of heat or cold, but remains always flourishing, always pure. ⁱ There is a story about this virgin-tree, which better deserves our admiration, than our belief. A certain painter was about to draw the picture of *Apollo* upon a table made of laurel-wood: And it is said, ^k that the laurel would not suffer the colours to stick to it, as though the dead wood was sensible, and did abhor the picture of the impure deity, no less than if *Daphne* herself was within it.

5. He courted also a long time the nymph *Bolina*, but never could gain her; for, she chose rather to throw herself into the river and be drowned, than yield to his lascivious flames. Nor did her invincible modesty lose its reward. She gained to herself an immortality by dying so; and, sacrificing her life in the defence of her virginity, she not only overcame *Apollo*, but the very powers of death. She became immortal.

6. *Leucothoe*, the daughter of *Orchamus*, king of *Babylon*, was not so tenacious of her chastity: For, she yielded at last to *Apollo's* desires. ^l Her father could not bear this disgrace brought on his family, and

ⁱ Liban. in Progymn.

^k Pausan. l. 7.

^l ——— ——— ——— *defodit alte*

Crudus humo, tumulumque super gravis addit arena.

Interr'd her lovely body in the earth,

And on it rais'd, a tomb of heavy sand,

Whose pond'rous weight her rising might withstand.

there-

therefore buried her alive. ^m *Apollo* was greatly grieved at this, and, though he could not bring her again to life, he poured nectar upon the dead body, and thereby turned it into a tree that drops frankincense. These amours of *Leucothoe* and *Apollo* had been discovered to her father by her sister *Clytie*, whom *Apollo* formerly loved, but now deserted; which she seeing, pined away, with her eyes continually looking up to the sun, and at last was changed into a ⁿ flower called sun-flower, or *Heliotrope*.

7. *Apollo* was challenged in music by *Marsyas*, a proud musician; and when he had overcome him, ^o *Apollo* slayed him, because he had dared to contend with him, and afterward converted him into the river of the same name in *Phrygia*.

8. But *Midas*, king of *Phrygia*, having foolishly determined the victory to the god *Pan*, when *Apollo* and he sang together, ^p *Apollo* stretched his ears to the length and shape of asses ears. *Midas* endeavoured to

^m *Nectare odorato sparsit corpusque locumque,
Multaque conquestus, tanges tamen aethera dixit.*

*Protinus imbutum caelesti nectare corpus
Delituit, terramque suo madefecit odore;*

*Virgaque per glebas sensim radicibus atris,
Thurea surrexit, tumulumque cacumine rupit.*

He mourn'd her loss, and sprinkled all her herse

With balmy nectar, and more precious tears.

Then said, since fate does here our joys defer,

Thou shalt ascend to heav'n, and blest me there:

Her body straight, embalm'd with heav'nly art,

Did a sweet odour to the ground impart,

And from the grave a beauteous tree arise,

That cheers the gods with pleasing sacrifice. *Ov. Met. 4.*

^p *Ovid. Metam. 4.*

^o *Ovid. Fast. 6.*

partem damnatur in unam;

Induiturque aures lente gradientis aselli.

Punish'd in the offending part, he bears

Upon his skull a slow-pac'd ass's ears.

Met. l. 6.

hide

hide his disgrace, as well as he could, by his hair. But, however, since it was impossible to conceal it from his barber, he earnestly begged the man, and prevailed with him by great promises, not to divulge what he saw to any person. But the barber was not able to contain so wonderful a secret longer; wherefore ^q he went and dug a hole, and putting his mouth to it, whispered these words, *King Midas has asses ears*; then, filling up the ditch with the earth again, he went away. But, O wonderful and strange! The reeds that grew out of that ditch, if they were moved by the least blast of wind, did utter the very same words which the barber had buried in it; to wit, *King Midas has the ears of an ass*^r.

^q — *secedit, humumque*

Effodit, et domini quales conspexerit aures,

Voce refert parva.

Metam. l. 15.

He dug a hole, and in it whispering said,

What monstrous ears sprout from King *Midas*' head!

^r *Aures asininas habet Rex Midas.*

SECT. IV. Names of APOLLO.

AS the *Latins* call him ^s *Sol*, because there is but one sun; so some think the *Greeks* gave him the name *Apollo* for the same reason: Though ^t others think that he is called *Apollo*, either because he drives away diseases, or because he darts vigorously his rays.

He is called ^u *Cynthius*, from the mountain *Cynthus*, in the island of *Delos*, from whence *Diana* also is called *Cynthia*.

^s Ab ^a particula privativa, et πολλοι, quemadmodum Sol, quod sit solus, Chrysip. apud Gyr. ^t Synt. 7. p. 219. ἀπὸ τῆς ἀπ᾽ ἀλλὰ τῶν νοσούντων, ab abigendis morbis, vel ἀπὸ τῆς πολλῆς τῆς ἀκτίνης. ^u Var. de Ling Lat. Plut. apud Phurnut.

And he is named *Delius* from the same island, because he was born there. Or, as ^f some say, because *Apollo* (who is the *Sun*) by his light makes all things manifest; for which reason he is called ^s *Phaneus*.

He is named *Delphinus*; ^h because he killed the serpent *Python*, called *Delphis*; or else, because, when *Castilius*, a *Cretan*, carried men to the plantations, *Apollo* guided him in the shape of a *dolphin*.

His title *Delphicus* comes from the city *Delphi* in *Bœotia*, which city is said to be the ⁱ *navel of the earth*; because when *Jupiter*, at one time had sent for two eagles, the one from the east, and the other from the west, they met together by equal flights exactly at this place. ^k Here *Apollo* had the most famous temple in the world, in which he ^l uttered the oracles to those who consulted; but he received them first from *Jupiter*. They say, that this famous oracle became dumb at the birth of our *Saviour*, and when *Augustus*, who was a great votary of *Apollo*, desired to know the reason of its silence, the oracle answered ^m him, that in *Judea*, a child was born, who was the supreme God, and had commanded him to depart, and return no more answers.

Apollo was likewise called ⁿ *Didymus*, which word

^f Festus cuncta facit δηλα, i. e. manifesta. ^h Απο του φαίνεσθαι apparere, Macrobian. et Phurnut. ⁱ Pausan. in Attic. ^j Pausan. ομφαλος της γης, i. e. Umbilicus terræ ^k. Phurnut. Lactant.

^l Æscul. in sacerdot.

^m Me puer Hebræus, divos Deus ipse gubernans, Cedere sede jubet, tristemque redire sub orcum. Aris ergo dehinc nostris abscedito, Cæsar.

An Hebrew child, whom the blest'd gods adore,
Has bid me leave these shrines, and pack to hell,
So that of oracles I've now no more.

Away then from our altar, and farewell.

ⁿ A verbo διδυμοι, gemelli, Macrobian. ap. Gyr. synt.

in Greek signifies *twin*, by which are meant the two great luminaries of heaven, the sun and the moon, which alternately enlighten the world by day and night.

He was also called ^a *Nomius*, which signifies either a shepherd, because he fed the cattle of *Admetus*; or, because the sun, as it were, feeds all things that the earth generates, by his heat and influence. Or perhaps this title may signify ^b *lawgiver*; and was given him, because he made very severe laws, when he was king of *Arcadia*.

He is called *Pæan*, either from ^c *allaying sorrows*, or from his exact skill in hunting; wherefore he is armed with arrows. And we know that the sun strikes us, and often hurts us with his rays, as with so many darts. By this name *Pæan*, his mother *Latona*, and the spectators of the combat, encouraged *Apollo*, when he fought with the serpent *Python*, crying frequently, ^d "Strike him, *Pæan*, with thy darts." By the same name the diseased invoke his aid, crying, ^e "Heal us, *Pæan*." And hence the custom came, that not only all hymns in the praise of *Apollo* were called *Pæanes*, but also in all songs of triumph in the celebration of all victories, men cried out, *Io Pæan*. After this manner the airy and wanton lover in ^f *Ovid* acts his triumph too. And from this invocation *Apollo* himself was called *Ιεῖος*.

^a *Νομῖος*, i. e. Pastor, quod pavit Admeti gregem, vel quod quasi pascit omnia, Phurnut. Macrobi. ^o *Νομός*, Lex, Macrobi. Cic. de Nat. Deor. 3. ^c *Πᾶρα το παῖνιν τας ανιας*, a sedando molestias, vel *παρα το παῖνιν*, a feriendo. Festus.

^d *Ιε παῖαν*, jace vel immitte, *Pæan*; nempe tela in feram.

^e *Ιε παῖαν* medere *Pæan*.

^f *Dicite Io Pæan, et Io, his dicite, Pæan!*

Decidit in casses præda petita meos.

Sing *Io Pæan* twice, twice *Io* say:

My toils are pitch'd, and I have caught my Prey,

Ovid. de Arte Amand. l. 2.

He is called *Phœbus* ^g from the great swiftness of his motion, or from his method of healing by purging; since, by the help of physic, which was *Apollo's* invention, the bodies of mankind are purged and cured.

He was named *Pythius*, not only from the serpent *Python*, which he killed, but likewise from ^h *asking and consulting*; for none among the gods was more consulted, or delivered more responses, or spake more oracles, than he; especially in the temple, which he had at *Delphi*, to which all sorts of nations resorted, so that it was called *the oracle of all the earth* ⁱ. The oracles were given out by a young virgin, till one was debauched: Whereupon a law was made, that a very ancient woman should give the answers, in the dress of a young maid, who was therefore call'd *Pythia* from *Pythius*, one of *Apollo's* names; and sometimes *Phœbas*, from *Phœbus*, another of them. But, as to the manner that the woman understood the god's mind, men's opinions differ. *Tully* supposes, that some vapours exhaled out of the earth, and affected the brain much. and raised in it a power of divination^k.

P. What was the *Tripes* on which the *Pythian* lady sat?

M. Some say, that it was a table with three feet, on which she placed herself when she designed to give forth oracles; and, because it was covered with the skin of the serpent *Python*, they call it also by the name of *Cortina*. ^l But others say, that it was a vessel, in which she was plunged before she prophesied; or rather, that it was a golden vessel furnished with ears, and supported by three feet, whence it was called *Tripes*; and

^g Απο του φοιτᾶν, quod vi feratur, vel a φοιτᾶω, purgo, Lil. Cyr. Synt. 7. p. 222. ^h Απο του πυθανεισθαι, ab interrogando vel consulendo, Hygin. in fab. c. 50. ⁱ Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Cels. l. 7. ^k Cic. 1. de Divin. 14. apud Lil. Cyr. ^l Plut. in Solon.

on this the lady fat down. It happened that this *tripes* was lost in the sea, and afterward taken up in the nets of fishermen, who mightily contended among themselves, who should have it; the *Pythian* priests, being asked, gave answer, that it ought to be sent to the *wisest man of all Greece*. Whereupon it was carried to *Thales of Miletus*; who sent it to *Bias*, as to a wiser person. *Bias* referred it to another, and that other referred it to a fourth; till, after it had been sent backward and forward to all the wise men, it returned again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were the *wise men of Greece*?

M. These seven, to whose names I adjoin the places of their nativity; *Thales of Miletus*, *Solon of Athens*, *Chilo of Lacedamon*, *Pittacus of Mytiline*, *Bias of Priene*, *Cleobulus of Lindi*, and *Periander of Corinth*. I will add some remarkable things concerning some of them.

Thales was reckoned amongst the wise men, because he was believed to be the first that brought *geometry* into *Greece*. He first observed the courses of the times, the motion of the winds, the nature of thunder, and the motions of the sun and the stars. Being asked, What he thought the most difficult thing in the world? he answered, *to know one's self*; which perhaps was the occasion of the advice written on the front of *Apollo's* temple, to those that were about to enter, ^m *Know thyself*. For there are very few that know themselves.

When *Solon* visited *Cræsus* the king of *Lydia*, the king shewed his vast treasures to him, and asked him, whether he knew a man happier than he; "Yes," says *Solon*, "I know *Tellus*, a very poor, but a very virtuous man at *Athens*, who lives in a little tenement there; and he is more happy than your majesty: For neither can these things make us happy, which are subject to the changes of the times; nor is any one to be thought

^m Γινῶσι σεαυτὸν, Noſce teipſum. *Laert*:

"truly

“truly happy till he dies.” ^p It is said, when king *Cræsus* was afterward taken prisoner by *Cyrus*, and laid upon the pile to be burnt, he remembered this saying of *Solon*, and often repeated his name; so that *Cyrus* asked why he cried out *Solon*, and who the god was, whose assistance he begged: *Cræsus* said, “I find now by experience that to be true, which heretofore he said to me;” and so he told *Cyrus* the story: Who, hearing it, was so touched with the sense of the vicissitude of human affairs, that he preserved *Cræsus* from the fire, and ever after had him in great honour.

Chilo had this saying continually in his mouth, “Desire nothing too much.” Yet, when his son had got the victory at the *Olympick* games, the good man died with joy, and all *Greece* honoured his funeral.

Bias, a man no less famous for learning than nobility, preserved his citizens a long time: “And when at last,” says *Tully*, “his country *Priene* was taken, and the rest of the inhabitants, in their escape, carried away with them as much of their goods as they could, one advised him to do the same, but he made answer, “It is what I do already, for all the things that are mine I carry about me.” He often said, “That friends should remember to love one another, so as persons who may sometimes hate one another.”

Of the rest, nothing extraordinary is reported.

^p Plutarch. Herodotus. ^q Ne quid nimium cupias, Plin. l. 7. c. 32. ^r De amicitia. ^s Ego vero facio, nam omnia mea mecum porto. Val. Max. l. c. 2. ^t Amicos ita amare oporteret ut aliquando essent osuri. *Laert.*

SECT. V. *The Signification of the Fable.*

APOLLO means the SUN.

EVERY one agrees, that by ^u *Apollo* the sun is to be understood; for the four chief properties ascribed to *Apollo* were, the arts of *prophecy*, of *heal-*

^u Cicero de Nat. Deor. 3.

ing.

ing, of *darting*, and of *music*, of all which we may find in the sun a lively representation and image. Was *Apollo* famous for his skill in prophecy and divination? And what is more agreeable to the nature of the sun, than by its light to dispel darkness, and to make manifest hidden and concealed truth? Was *Apollo* famous for his knowledge of medicine, and his power of healing? Surely nothing in the world conduces more to the health and preservation of all things, than the sun's heat and warmth. And therefore those herbs and plants, which are most exposed to its rays, are found to have most power and virtue. Thirdly, Is *Apollo* skilful in *darting* or *shooting*? And are not the sun's rays like so many darts or arrows shot from his body to the earth? And lastly, how well does *Apollo's* skill in music agree to the nature of the sun, which, being placed in the midst of the planets, makes with them a kind of harmony, and all together, by their uniform motion, make, as it were, a concert of music? And, because the sun is thus placed in the midst of the seven planets, the poets assert, that the instrument which *Apollo* plays on, is a harp with seven strings.

Besides, from the things sacrificed to *Apollo*, ^f it appears that he was the sun? The first of which things was the *olive*, the fruit of which so loves the sun, that it cannot be nourished in places distant from it. 2. The *laurel*, ^g a tree of a hot nature, always flourishing, never old, and conducing not a little toward divination, and therefore the poets are crowned with laurel.

3. Among animals, *swans* ^h are offered to him; because, as was observed before, they have from *Apollo* a faculty of divination, for they, foreseeing the happiness in death, die singing and pleased. 4. *Griffins* also, and *crows*, were sacred to him for the same reason; and the *hawk*, which has eyes bright and piercing as the sun;

^f Theocr. in Herc. ^g Acrius. ^h Cic. Tuscul. 1.

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the *Cock* which fortels his rising; and the *Grass-hopper*, a singing creature: Wherefore ⁱ it was a custom among the *Athenians* to fasten golden grass-hoppers to their hair, in honour of *Apollo*.

And especially, if ^k we derive the name of *Latona*, the mother of *Apollo* and *Diana*, from the Greek *λανθάνω* [*lanthano*, to lie hid] it will signify, that before the birth of *Apollo* and *Diana*, that is before the production of the sun and moon, all things lay involved in darkness: From whence these glorious luminaries afterward proceeded, as out of the womb of a mother.

But, notwithstanding all this, several poetical fables have relation only to the sun, and not to *Apollo*. And of those therefore it is necessary to treat apart.

ⁱ Thucyd. Schol. Arist. ^k Vid. Lyl. Gyr. 1. in Apoll.

C H A P. VI.

SECT. I. *The SUN. His Genealogy and Names.*

THIS glorious sun, which illustrates all things with his light, is called *Sol*, as ¹ *Tully* says, “either because he is the *ONLY* heavenly body that is of that magnitude; or because when he rises, he puts out all the other heavenly bodies, and *ONLY* appears himself.” Although the poets have said, that there were five *Sols*, and *Tully* reckons them up; yet whatever they delivered concerning each of them severally, they commonly apply to one, who was the son of *Hyperion*, and nephew to *Æther*, begotten of an unknown mother.

¹ Vel quia *solus* ex omnibus fideribus tantus est; vel quia cum exortus est; obscuratis omnibus, *solus* apparet. Cic. de Nat. Deorum, l. 2. & 3.

The *Persians* call the sun ^m *Mithra*, and, accounting him the greatest of their gods, worship him in a cave. His statue bears the head of a *lion*, on which a turban, called *tiara*, is placed; and it is cloathed with *Persian* attire, holding with both hands a mad bull by the horns. ⁿ Those that desired to become his priests, and understand his mysteries, did first undergo a great many hardships, disgraces, stripes, colds, heats, and other torments, before they could attain to the honour of that employment. And, behold the holiness of their religion! It was not lawful for the kings of *Persia* to get drunk, but upon that day in which the sacrifices were offered to *Mithra* ^o.

The *Egyptians* called the sun ^p *Horus*; whence comes the name of those parts called *hora*, *hours*; into which the sun divides the day. They represented his power by a sceptre, on the top of which an eye was placed; by which they signify that the sun sees every thing, and that all things are seen by his means.

These ^q *Hora* were thought to be the daughters of *Sol* and *Chronis*, who early in the morning prepare the chariot and the horses for their father, and open the gates of the day.

^m Hefych. et Lactant. Gram. apud Lyl. Gyr. ⁿ Duris 7. Hist. ap. Athen. ^o Greg. Nazianz. Orat. 1. in Jul. ^p Plut. et Osir. ^q Homeri Iliad. et Odyss. 4. Plutarch. Boccac. l. 4. c. 4.

SECT. II. *Actions of Sol.*

NO other actions of *Sol* are mentioned, but his debaucheries, and love intrigues between him and his mistresses, whereby he obscured the honour of his name: The most remarkable of which are these that follow.

1. He

1. He lay with *Venus* in the island of *Rhodes*, when, ^r it is said the heavens rained gold, and the earth clothed itself with roses and lilies; from whence the island was called ^s *Rhodes*. 2. Of *Clymene*, he begat one son, named *Phaeton*, and several daughters. 3. Of *Neæra*, he begat *Pasiphae*, and of *Perce*, *Circe*. To omit the rest of his brood, of more obscure note, according to my method I shall say something of each of these; but first (since I have mentioned *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *seven wonders of the world*, and of the other six.

^r Pindar. in Olym.

^s Ἄρε του ροδῶ, a *Rosa*.

SECT. III. *The Seven Wonders of the World.*

P. **WHAT** were those *seven wonders of the world*?
M. They are these that follow.

1. The *Colossus* at *Rhodes*, ^r a statue of the *sun* seventy cubits high, placed across the mouth of the harbour; a man could not grasp its thumb with both his arms. Its thighs were stretched out to such a distance, that a large ship under sail might easily pass into the port between them. It was twelve years making, and cost three hundred talents ^u. It stood fifty years, and at last was thrown down by an earthquake. And from this *Coloss* the people of *Rhodes* were named *Colossenses*, and now every statue of unusual magnitude is called a *Colossus*.

2. The temple of *Diana* at *Ephesus*, was a work of the greatest magnificence, which the ancients prodigiously admired: ^w Two hundred and twenty years were spent in finishing it, though all *Asia* was employed. It was supported by one hundred and twenty-seven pillars, sixty feet high, each of which was raised by

^r Plin. 34. c. 17. ^u A *Rhodian* talent is worth 32*l.* 18*s.* 4*d.* *English* money. ^w Plin. l. 7. c. 38. & l. 16. c. 40.

as many kings. Of these pillars thirty-seven were engraven. The image of the goddesses was made of *Ebony*, as we learn from history.

3. The *Mausoleum*, or sepulchre of *Mausoleus* king of *Caria*, ^x built by his queen *Artemesia*, of the purest marble; and yet the workmanship of it was much more valuable than the marble. It was, from north to south, sixty-three feet long, almost four hundred and eleven feet in compass, and twenty-five cubits, (that is, about thirty-five feet) high, surrounded with thirty-six columns, that were beautiful in a wonderful manner. And from this *Mausoleum* all other sumptuous sepulchres are called by the same name.

4. A statue of *Jupiter*, in the temple of the city ^y *Olympia*, carved with the greatest art by *Phidias*, out of ivory, and made of a prodigious size.

5. The walls of the city of *Babylon* (which was the metropolis of *Chaldea*) ^z built by queen *Semiramis*, whose circumference was sixty miles, and their breadth fifty feet; so that six chariots might conveniently pass upon them in a row.

6. The ^a pyramids of *Egypt*; three of which, remarkable for their height, still remain. The first has a square *basis*, and is one hundred and forty-three feet long and one thousand feet high: It is made of great stones, the least of which is thirty feet thick. Three hundred and sixty thousand men were employed in building it for the space of twenty years. The two other pyramids, which are somewhat smaller, attract the admiration of all spectators. In these pyramids, it is reported, the bodies of the kings of *Egypt* lie interred.

7. The royal palace of ^b *Cyrus*, king of the *Medes*, made by *Menon*, with no less prodigality than art; for he cemented the stones with gold.

^x Plin. lib. 36. c. 5. ^y Idem. l. 36. c. 3. ^z Idem. l. 6. c. 26. ^a Plin. l. 36. c. 13. Belo, l. 2. c. 32. Sing. Observat. ^b Calepin. V. Miraculum.

SECT. IV. *The Children of the Sun.*

NOW let us turn our discourse again to *Sol's* children; the most famous of which was *Phaeton*, who gave the poets an excellent opportunity of shewing their ingenuity by the following action. *Epaephus*, one of the sons of *Jupiter* quarrelled with *Phaeton*, and said, that, though he called himself the son of *Apollo*, he was not; and that his mother *Clymene* invented this pretence only to cover her adultery. This slander so provoked *Phaeton*, that by his mother's advice, he went to the royal palace of the *Sun*, to bring from thence some indubitable marks of his nativity. The *Sun* received him, when he came kindly, and owned him his son; and, to take away all occasion of doubting hereafter, he gave him liberty to ask any thing, swearing by the *Stygian lake* (which sort of oath none of the gods dare violate) that he would not deny him. Hereupon *Phaeton* desired leave to govern his father's chariot for one day, which was the occasion of great grief to his father; who, foreseeing his son's ruin thereby, was very uneasy that he had obliged himself to grant a request so pernicious to his son: and therefore endeavoured to persuade him not to persist in his desire, ^atelling him that he sought his own ruin, and was desirous of undertaking an employment above his ability

^a — *Temeraria dixit*

*Vox mea facta tua est. Utinam promissa liceret
Non dare: Confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas;
Magna petis, Phaeton, et quæ non viribus istis
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non est mortale, quod optas.
'Twas this alone I could refuse a Son,
Else by's own wish and my rash oath undone.*

Thou

ability, and which no mortal was capable to execute.
^b *Phaeton* was not moved with the good advice of his father, but pressed him to keep his promise, and perform what he had sworn by the river *Styx* to do. In short, the father was forced to comply with his son's rashness; and therefore unwillingly granted what was not now in his power, after his oath to deny; nevertheless, he directed him how to guide the horses, and especially he advised him to observe the middle path. *Phaeton* was transported with joy, ^c mounted the chariot, and taking the reins, he began to drive the horses, which, finding him unable to govern them, ran away, and set on fire both the heavens and the earth. *Jupiter*, to put an end to the conflagration, struck him out of the chariot with thunder, and cast him headlong into the river *Po*. His sisters *Phaethusa*, *Lampetia*, and *Phæba*, lamenting his death incessantly upon the banks of that river, were turned, by the

Thou to thy ruin my rash vow dost wrest:
 O! would I could break promise. Thy request,
 Poor hapless youth, forgo; retract it now,
 Recal thy wish, and I can keep my vow.
 Think, *Phaeton*, think o'er thy wild desires,
 That work more years, and greater strength requires:
 Confine thy thoughts to thy own humble fate:
 What thou would'it have, becomes no mortal state.

^b — *Diâs tamen ille repugnat,*

Propositumque premit, flagratque cupidine currus.

In vain to move his son the father aim'd,
 He with ambition's hotter fire inflam'd,
 His fire's irrevocable promise claim'd.

^c *Occupat ille levem juvenili corpore currum,*

*Statque super, manibusque datas contingere habenas
 Gaudet, et invito grates agit inde parenti.*

Now *Phaeton*, by lofty hopes possess'd,
 The burning seat with joyful vigour press'd;
 With nimble hands the heavy reins he weigh'd,
 And thanks unpleasing to his father paid.

Ovid Metam. l. 2

pity

pity of the gods into *poplar-trees*, from that time weeping *amber* instead of tears. A great fire that happened in *Italy* near the *Po*, in the time of king *Phaeton*, was the occasion of this fable. And the *ambitious* are taught hereby what event they ought to expect, when they soar higher than they ought.

^P *Circe*, the most skilful of all forcereffes, poisoned her husband, a king of the *Sarmatians*; for which she was banished by her subjects, and, flying into *Italy*, fixed her seat upon the promontary *Circaum*, where she fell in love with *Glaucus*, a *sea god*, who at the same time loved *Scylla*: *Circe* turned her into a sea-monster, by poisoning the water in which she used to wash. She entertained *Ulysses*, who was driven thither by the violence of storms, with great civility; and restored his companions unto their former shapes; whom, according to her usual custom, she had changed into hogs, bears, wolves, and the like beasts. *Ulysses* was armed against her assaults; so that she set upon him in vain. It is said that she drew down the very stars from heaven; whence we are plainly informed that voluptuousness (whereof *Circe* is the emblem) alters men into ravenous and filthy beasts; that even those who with the lustre of their wit and virtue shine in the world as stars in the firmament, when once they addict themselves to obscene pleasures, become obscure and inconsiderable, falling, as it were, headlong from the glory of heaven.

^P *Pasiphae* was the wife of *Minos*, king of *Crete*: She fell in love with a bull, and obtained her desire by the assistance of *Daedalus*, who, for that purpose, inclosed her in a wooden cow: She brought forth a *Minotaur*, a monster, one part of which was like a man, the other like a bull. ^r Now the occasion of

^P Ovid. *Metam.* 14.
p. *Boccat.* 1 4.

^q Ovid. *Metam.* 1.

^r *Serv.*

this fable, they say, was this : *Pasiphae* loved a man whose name was *Taurus*, and had twins by him in *Dædalus'* house ; one of whom was very like her husband *Minos*, and the other like its father. But however that is, the *Minotaur* was shut up in the labyrinth that *Dædalus* made by the order of King *Minos*. This labyrinth was a place diversified with very many windings and turnings, and cross-paths running into one another. How this *Minotaur* was killed, and by whom, I shall shew particularly in its place in the history of *Theseus*. ^p *Dædalus* was an excellent artificer of *Athens* ; who first, as it is said, invented the ax, the saw, the plumb-line, the augre, and glue ; he also first contrived masts and yards for ships : Beside, he carved statues so admirably, that they not only seemed alive, but would never stand still in one place ; nay, would fly away unless they were chained. This *Dædalus*, together with *Icarus* his son, was shut up by *Minos* in the labyrinth which he had made, because he had assisted the amours of *Pasiphae* ; whereupon he made wings for himself and his son, with wax and feathers of birds : Fastening these wings to his shoulders, he flew out of *Crete* into *Sicily* : at which time *Icarus*, in his flight, neglected his father's advice, and observed not his due course, but out of a juvenile wantonness, flew higher than he ought ; whereupon the wax was melted by the heat of the sun, and the wings broke in pieces, and he fell into the sea, which is since, ^p according to *Ovid*, named the *Icarian* sea from him.

To these children of the sun, we may add his niece and his nephew, *Byblis* and *Caunus*. *Byblis* was so much in love with *Caunus*, though he was her

^p *Ovid. Metam. l. 8. Pausan. in Attic.*

^q *Icarus Icaris nomina fecit aquis. Ovid. Trist. 1.*

Icarian seas from *Icarus* were call'd.

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brother, that she employed all her charms to entice him to commit incest; and when nothing would overcome his modesty, she followed him so long, that at last being quite oppressed with sorrow and labour, she sat down under a tree, and shed such a quantity of tears, ^f that she was converted into a fountain.

ⁿ *Sic lacrymis consumpta suis, Phæbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet domine, nigraque sub ilice manat.* Ov. Met.
Thus the *Phæbean Byblis*, spent in tears,
Becomes a living fountain, which yet bears
Her name; and, under a black oak that grows
In those rank vallies, plentifully flows.

CHAP. VII.

SECT. I. MERCURY.

His Image and Birth.

P. **W**HO is that young man, ^g with a cheerful countenance, an honest look, and lively eyes; who is so fair without paint; having wings fixed to his hat and shoes, and a rod in his hand, which is winged, and bound about by two serpents?

M. It is the image of *Mercury*, as the *Egyptians* paint him; whose face is partly black and dark, and partly clear and bright; because sometimes he converses with the *celestial*, and sometimes with the *infernal* gods. He wears winged shoes (called *talaria*). Wings are also fastened to his hat (called *petasus*) because, since he is the messenger of the gods, he ought not only to run but to fly.

P. Of what parents was he born?

^g Galen. ap. Nat. Com. l. 5.

M. ^h His parents were *Jupiter*, and *Maia*, the daughter of *Atlas*; and for that reason, perhaps, they used to offer sacrifices to him in the month of *May*. They say that *Juno* suckled him a while in his infancy; and once, while he sucked the milk very greedily, his mouth being full, it ran out of it upon the heavens; which made that white stream which they call ⁱ the milky way.

^h Hesiod. in Theogon. Hor. carm. l. 1. ⁱ Via lactea quam Græci vocant Galaxiam, ἀπὸ τοῦ γαλακτός, a lacte. Macrob. et Suidas.

SECT. II. *The Offices and Qualities of MERCURY.*

P. **W**HAT were *Mercury's* offices and qualities?

M. He had many offices. 1. ^k The first and chiefest of them was to carry the commands of *Jupiter*, whence he is commonly called *the messenger of the gods*. 2. He swepted the room where the gods supped, and made the beds; and underwent many other the like servile employments; hence he was stiled ^l *Camillus* or *Casmillus*, that is, an inferior servant of the gods; for anciently ^m all boys and girls under age were called *Camilli* and ⁿ *Camillæ*: And the same name was afterwards given to the young men and maids, who ^o attended the priests at their sacrifices: Though the people of *Bœotia* ^p, instead of *Camillus*, say *Cadmilus*; perhaps from the Arabian word *chodam*, to serve; or from the Phœnician word *chadmel*, God's servant, or minister sacer. 3. ^q He attended upon dying persons to unloose their souls from the chains of the

^k Lucian. dial. *Maie et Mercurii*. ^l Stat. Tullian. 2. de vocab. rerum. ^m Serv. in 12 *Æn.* ⁿ Pacuv. in *Medea*. Dion. Halicarn. l. 2. Macrob. Saturn. 3. ^o Bochart. *Georg.* l. 1. c. 2. ^p Sophocl. in *Œdip.* ^q Hom. *Odyss.* 24. body,

body, and carry them to hell. He also revived, and placed into new bodies, those souls which had completed their full time in the *Elysian* fields. ¹ Almost all which things *Virgil* comprises in seven verses.

His remarkable qualities were likewise many. 1. They say, that he was the inventor of letters. This is certain, he excelled in eloquence, and the art of *speaking well*; infomuch that the *Greeks* called him *Hermes*, from his skill ² in *interpreting or explaining*; and therefore he is accounted ³ the God of the rhetoricians and orators. 2. He is reported to have been the Inventor of contracts, weights, and measures; to have taught the arts of buying, selling, and trafficking; and to have received the name of *Mercury* from ⁴ his *understanding of merchandize*. Hence he is accounted the god of the *merchants*, and the *god of gain*; so that all unexpected gain and treasure, that comes of a sudden, is, from him called *Ἡρμειον* or *Ἡρμαιον* [*Hermeion or Hermaion.*] 3. In the art of thieving

¹ *Dixerat. Ille patris magni parere parabat
Imperio, et primum pedibus talaria nedit
Aurea, quæ sublimant alis, sive æquora supra
Seu terram, rapido pariter cum flumine portant.
Tum virgam capit; hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit:
Dat somnos, adimitque, et lumina morte resignat.
Hermes obeys; with golden pinions binds
His flying feet, and mounts the western winds:
And, whether o'er the seas or earth he flies,
With rapid force they bear him down the skies.
But first he grasps, within his awful hand,
The marks of sov'reign pow'r, his magic wand;
With this he draws the souls from hollow graves;
With this he drives them down the Stygian waves;
With this he seals in sleep the wakeful sight,
And eyes tho' clos'd in death restore to light. *Vir. Æn. 4.**

² *Ἀπο τοῦ ἑρμηνεύειν*, i. e. ab interpretando. ³ *Tertul. l. de Coronis. Festus. Fulgent.* ⁴ *A mercibus, vel a mercium eura, Philostrat. in Soph. 3.*

he certainly excelled all the sharpers that ever were, or will be: for he is the very prince and god of thieves. The very day in which he was born, he stole away some cattle from king *Admetus*' herd, although *Apollo* was keeper of them; who complained much of the theft, and bent his bow against him; but, in the mean time, *Mercury* stole even his arrows from him. Whilst he was yet an infant, and entertained by *Vulcan*, he stole his tools from him. He took away by stealth *Venus*' girdle, whilst she embraced him; and *Jupiter*'s sceptre: he designed to steal the thunder too, but he was afraid lest it should burn him. 4. He was mightily skilful in making peace; and for that reason was sometimes painted with chains of gold flowing from his mouth, with which he linked together the minds of those that heard him. And he not only pacified mortal men, but also the immortal gods of heaven and hell; for, whenever they quarrelled among themselves, he composed their differences.

This *appeasing faculty* of his is signified by the *rod* he holds in his hand, which *Apollo* heretofore gave him, because he had given *Apollo* an harp: ^a This *rod* had a wonderful faculty of *deciding all controversies*. This virtue was first discovered by *Mercury*; who seeing two serpents fighting as he travelled, he put his rod between them, and reconciled

^p Lucian. Dial. Apoll. et Vulc.

^a *Pacis et armorum, superis imisque Deorum,*

Arbiter, alato qui pede carpit iter. Ovid Fast. l. 5.

Thee wing'd-foot all the gods, both high and low,
The arbiter of peace and war allow.

Atlantis Tegææ Nepos, commune profundis

Et superis Numen, qui fas per limen utrumque

Solus habes, geminoque facis compendia mundo.

Fair *Maia*'s son, whose pow'r alone doth reach

Heav'n's brightest tow'rs, and hell's darkeſt beach,

A common god to both, can jarring worlds appease.

Claudian de Rapt. Prof.
them

them presently; for they mutually embraced each other and stuck to the rod, which is called *Caduceus*. From ^r hence all ambassadors sent to make peace are called *Caduceatores*: for, as wars were denounced by ^s *Feciales*, so they were ended by *Caduceatores*.

^r Homer in hymnis.

^s Lexic. Lat. in hoc verbo.

S E C T. III. *Actions of MERCURY.*

P. **A**RE any of his actions recorded in history?

M. Yes, several: and such as in my judgement do not much deserve to be remembered. However the following account is most remarkable.

He had a son by his sister *Venus*, called ^r *Hermaphroditus*, who was a great hunter. In those woods where he frequently hunted, a nymph called *Salmacis* lived, who greatly admired and fell in love with him; for he was very beautiful, but a great woman-hater. She often tempted the young man, but was often repulsed; yet she did not despair. She lay in ambush at a fountain where he usually came to bathe, and, when he was in the water, she also leaped in to him; she could not however overcome his extraordinary modesty. Thereupon, it is said, she prayed to the gods above, that the bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this change of his body; and, desired that for his comfort, some other person might be like him. He obtained his request; ^u for whosoever washed himself in that fountain (called *Salmacis*, in the country of *Caria*) became an *Hermaphrodite*, that is, had both sexes. I am unwilling to omit the following story.

A herdsman, whose name was *Battus*, saw *Mercury* stealing *Admetus*' cows, from *Apollo* their keeper.

^r i. e. Mercurio-Venus, nam ^r *Ἑρμης* est Mercurius et *Αφροδιτη* Venus. ^u Ovid. *Metam.* l. 4.

When *Mercury* perceived that his theft was discovered, he went to *Battus*, and desired that he would say nothing, and gave him a delicate cow. *Battus* promised him secrecy. *Mercury*, to try his fidelity, came in another shape to him, and asked him about the cows: Whether he saw them, or knew the place where the thief carried them? *Battus* denied it: but *Mercury* pressed him hard, and promised that he would give him both a bull and a cow, if he would discover it. With this promise he was overcome: whereupon *Mercury* was enraged, and, laying aside his disguise, turned him into a stone called *Index*. This story *Ovid* describes in very elegant verse^r.

The ancients used to set up statues where the roads crossed: these statues they call *Indices*, because, with an arm or finger held out, they shewed the way to this or that place. The *Romans* placed some in public places and highways; as the *Athenians* did at their doors, to drive away thieves; and they called these statues *Hermæ* from *Mercury*, whose Greek name was *Hermus*: concerning which *Hermæ* it is to be observed:

1. These images have neither^s hands nor feet, and from hence *Mercury* was called *Cyllenius*, and by contraction *Cyllius*, which words are derived from a Greek

^r *At Battus postquam est merces geminata, sub illis
Montibus, inquit, erant: et erant sub montibus illis.*

Risit Atlantiades, et me mihi, perfide, prodis:

Me mihi prodis, ait? perjuraque pectora vertit

In durum silicem, qui nunc quoque dicitur Index.

Battus, on th' double proffer, tells him, there;

Beneath those hills, beneath those hills they were.

Then Hermes laughing loud, What knave, I say,

Me to myself, myself to me betray?

Then to a touchstone turn'd his perjur'd breast,

Whose nature now is in that name express'd.

^s *Sunt Ἀποδες καὶ ἀχειρες, Herod. l. i. ῥΚυλλης, i. e. manuum et pedum experts. Lil. Gyraldus.*

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word signifying a *man without hands or feet*; and not from *Cyllene*, a mountain in *Arcadia*, in which he was educated.

2. A purse was usually hung to a statue of *Mercury*,^d to signify that he was the god of *gain or profit*, and presided over merchandizing; in which, because many times things are done by fraud and treachery, they gave him the name of *Dolius*.

3. The *Romans* used to join the statues of *Mercury* and *Minerva* together, and these images they called^f *Hermathenæ*; and sacrificed to both deities upon one and the same altar. Those who had escaped any great danger, always offered sacrifices to *Mercury*:^g They offered up a calf, and milk, and honey, and especially the tongues of the sacrifices, which, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. It is said, that the *Megarenses* first used this ceremony.

^e Macrob. et Suid. apud Lip. ^f Cicero. ^g Pausan. in Attic. Ovid. Metam. 4. Callistrat. Homer.

C H A P. VIII.

S E C T. I. BACCHUS. *His Image.*

M. **W**HY do you laugh, *Palæophilus*?

P. Can any body forbear laughing who sees that filthy, shameless and immodest god, placed next to *Mercury*; ^h with a naked body, a red face, lascivious looks, in an effeminate posture, dispirited with luxury, and overcome with wine? His swollen cheeks resemble bottles; his great belly, fat breasts, and distended swelling paunch, represent a hog's head, rather than a god, to be carried in that chariot.

^h Euripides in *Bacchis*.

M. That is no wonder; for it is *Bacchus* himself, the god of wine, and the captain and emperor of drunkards. He is crowned with ivy and vine-leaves; and has a *thyrsus* instead of a sceptre, which is a javelin with an iron head, encircled by ivy or vine-leaves, in his hand. ⁱ He is carried in a chariot, which is sometimes drawn by tigers and lions, and sometimes by lynxes and panthers: And like a king, he has his guards, ^k who are a drunken band of satyrs, demons, nymphs that preside over the wine-presses, fairies of fountains, and priestesses. *Silenus* oftentimes comes after him, sitting on an ass that bends under his burden.

P. But what is here? This *Bacchus* has got horns, and is a young man without a beard: I have heard, that the inhabitants of *Elis* paint him like an old man, with a beard.

M. It is true. He is sometimes painted an old man, and sometimes a smooth and beardless boy: as ⁱ *Ovid* and ^m *Tibullus* describe him. I shall give you the reason of all these things, and of his horns, mentioned also in ⁿ *Ovid*, before I make an end of this fable.

ⁱ *Ovid. de Arte Amandi. Aristoph. Scholiast. in Plutum. Strabo, l. 26. Ovid. Metam. 3, et 4.*

^k *Cohors Satyrorum, Cobalorum, Lenarum, Naiadum, atque Baccharum,*

ⁱ ——— *Tibi inconsumpta juventa?*

Tu pure eternus, tu formosissimus alto

Conspicieris celo, tibi, cum sine cornibus adstas,

Virgineum caput est.

—— Still dost thou enjoy

Unwalled youth? Eternally a boy

Thou'rt seen in heav'n, whom all perfections grace?

And, when unhorn'd, thou hast a virgin's face.

^m *Solis aeterna est Phæbo Bacheque juventa.*

Phæbus and Bacchus only have eternal youth.

ⁿ *Accedant capiti cornua, Bacchus eris.*

Clap to thy head a pair of horns,

And *Bacchus* thou shalt be.

S E C T. II. *Descent of BACCHUS.*

THE birth of *Bacchus* was both wonderful and ridiculous, if the poets may be heard : as they must when the discourse is about fables.

They tell us, that when *Jupiter* was in love with *Semele*, it rais'd *Juno's* jealousy higher than it ever was before. *Juno* therefore endeavour'd to destroy her; and in the shape of an old woman, visit'd *Semele*, wish'd her much joy from her acquaintance with *Jupiter*, and advis'd her to oblige him, when he came, by an inviolable oath, to grant her a request; and "then," says she to *Semele*, "ask him to come to you as he is wont "to come to *Juno* : And he will come cloth'd in all "his glory, majesty, and honour." *Semele* was greatly pleas'd with this advice; and therefore, when *Jupiter* visit'd her next, she ° begg'd a favour of

° ——— *Rogat illa Jovem sine nomine munus.*

Cui Deus, Elige, ait, nullam patiēre repulsam :

Quoque magis credas, Stygii quoque conscia sunt

Numina torrensis timor, et Deus ille Deorum est.

Læto malo, nimiumque potens, perituraque amanti;

Obsequio, Semele : Qualem Saturnia, dixit,

Te solet amplecti, Veneris cum fœdus initis,

Da mihi te talem.

——— She ask'd of *Jove* a gift unnam'd.

When thus the kind consenting god reply'd,

Speak but the choice, it shall not be deny'd :

And, to confirm thy faith, let *Stygian* gods

And all the tenants of hell's dark abodes,

Witness my promise ; these are oaths that bind,

And gods that keep e'en *Jove* himself confin'd.

Transported with the sad decree, she feels

Ev'n mighty satisfaction in her ills ;

And just about to perish by the grant,

And kind compliance of her fond gallant,

Says, Take *Jove's* vigour as you use *Jove's* name,

The same the strength and sinewy force the same,

As when you mount the great *Saturnia's* bed,

And lock'd in her embrace, diffusive glories shed.

him, but did not expressly name the favour. *Jupiter* bound himself in the most solemn oath to grant her request, let it be what it would. *Semele*, encouraged by her lover's kindness, and little foreseeing that what she desired would prove her ruin, begged of *Jupiter* to come to her embraces in the same manner that he caressed *Juno*. What *Jupiter* had so solemnly sworn to perform, he could not refuse. He could not recal his words, nor free himself from the obligation of his oath: so that he puts on all his terrors, arrayed himself with his greatest glory, and in the midst of thunder and lightning entered *Semele's* house. ^a Her mortal body was not able to stand the shock; so she perished in the embraces of her lover; for the thunder struck her down and stupefied her, and the lightning reduced her to ashes. So fatal are the rash desires of the ambitious! When she died, she was big with child of *Bacchus*; who was preserved, after his mother's decease, in such a manner as will make you laugh to hear it: For the ^b infant was taken out of his mother's womb, and sewed into *Jupiter's* thigh, from whence, in fulness of time, it was born, and then ^c delivered into the hands of *Mercury* to be carried into *Eubæa* to *Macris*, the daughter of *Aristæus*, ^d who immediately anointed his lips with ho-

^a — *Corpus mortale tumultus*

Non tulit æthereos, donisque jugalibus arsit.

Nor could her mortal body bear the sight

Of glaring beams, and strong celestial light;

But, scorch'd all o'er with *Jove's* embrace, expir'd,

And mourn'd the gift so eagerly desir'd.

^b — *Genetricis ab alvo*

Eripitur, patrioque tener (si credere dignum est)

Insuitur femori, maternaque tempora complet.

The imperfect babe, that in the womb does lie,

Was ta'en by *Jove* and sew'd into his thigh,

His mother's time accomplishing.

^c Eurip. Bacch. Nat. Com. l. 4. ^d Apoll. 4. Argon.
ney,

ney, and brought him up with great care in a cave, to which there were two gates.

SECT. III. Names of BACCHUS.

WE will first speak of his proper name, and then come to his titles and surname.

Bacchus was so called from a ^a Greek word, which signifies to *revel*; and, from the same reason, the *wild women*, his companions, are called ^b *Thyades* and ^c *Manades*, which words signify madness and folly. They were also called ^d *Mimallones*, that is imitators or mimics; because they imitated *Bacchus's* actions.

^e *Biformis*, because he was reckoned both a young and an old man, with a beard, and without a beard. Or, because wine, whereof *Bacchus* is the emblem, makes people sometimes chearful and pleasant, sometimes peevish and morose.

He was named ^f *Briseus*, either (as some think) from the nymph his nurse; or from the use of the grapes and honey, which he invented, for *Brise* signifies a bunch of pressed grapes; or else from the promontory *Brise*, in the island of *Lesbos*, where he was worshipped.

^g *Brômîus*, from the crackling of fire and noise of thunder, that was heard when his mother was killed in the embraces of *Jupiter*.

^h *Bimater* or *Bimeter*, because he had two mothers; the first was *Semele*, who conceived him in the womb;

^a Απο του Βαχχουιν seu Βαχχιν ab infaniendo. Eustath. apud Lil. ^b Απο της θυας, a furore ac rabie. Virg. Æn. 4.

^c Α μαίνομαι, infanio, ferocio. ^d Α μιμασμαι, imitor.

^e Διμορφος, Diod. apud Lil. ^f Cornut. in Pers. Sat. 1.

^g Απο του βρομου, ab incendii crepitu, tonitrusque sonitu. Ovid. Metam. 4. ^h Idem, ibid.

and the other, the thigh of *Jupiter*, into which he was received after he was saved from the fire.

He is called by divers of the *Greeks* ^c *Bugenes*, that is, born of an ox, and from thence *Tauriformis* or *Tauriceps*; and he is supposed to have horns, because he first ploughed with oxen, or because he was the son of *Jupiter Ammon*, who had the head of a ram.

^d *Dæmon bonus*, the good angel; and in feasts, after the victuals were taken away, the last glass was drunk round to his honour.

^e *Dithyrambus*, which signifies either that he was born twice, of *Semele* and of *Jove*; or the double gate, which the cave had in which he was brought up; or perhaps it means that drunkards cannot keep secrets; but whatever is in the head comes into the mouth, and then bursts ^f forth, as fast as it would out of two doors.

Dionysius or *Dionysus*, ^g from his father *Jupiter*, or from the nymphs called *Nysæ*, by whom he was nursed, as they say; or from a *Greek* word, signifying to ^h prick, because he pricked his father's side with his horns, when he was born; or from *Jupiter's* lameness ⁱ, who limped when *Bacchus* was in his thigh; or from an island among the *Cyclades*, called *Dia* or *Naxos*, which was dedicated to him when he married *Ariadne*; or lastly from the city of *Nysæ*, in which *Bacchus* reigned.

^k *Evibus* or *Evehus*. For, in the war of the giants, when *Jupiter* did not see *Bacchus*, he thought that

^c Βουγενε, i. e. a bove genitus. Clemens Strom. Euf. l. 4. Præp. Evang. ^d Diodor. l. 5. Idem, l. 3. ^e Απο του δις τις θυραν αναβαινεν, a bis in januam ingrediendo. Diodor. Orig. Euseb. ^f Quasi per geminam portam, hic proverbialiter de vino, facit το σωμα διθυρον. ^g Απο του Διός, a Jove, Phurnut. in fab. ^h α νυσσω, pungo, Lucian. Dial. ⁱ Νυσος, i. e. claudus, Nonn. l. 9. ^k Eheu υιε Eheu fili! Eurip. in Bacch.

he was killed, and cried out, ^k *Alas, Son!* or, because when he found that *Bacchus* had overcome the giants, by changing himself into a lion, he cried out again, ^l *Well done, son.*

^m *Evan*, from the acclamation of the *Bacchantes*, who were therefore called *Evantes*.

Euchius, ⁿ because *Bacchus* fills his glass plentifully, even up to the brim.

^o *Eleleus* and *Eleus*, from the acclamation where-with they animated the soldiers before the fight, or encouraged them in the battle itself. The same acclamation was also used in celebrating the *Orgia*, which were sacrifices offered up to *Bacchus*.

^p *Iacchus* was also one of his names, from the noise which drunken men make: And this ^q title is given him by *Claudian*; from whose account of *Bacchus* we may learn that he was not always naked, but sometimes clothed with the skin of a tiger.

Lenæus; because, as *Donatus* says, ^r Wine palliates and asswages the sorrows of men's minds. But *Servius* thinks that this name, since it is a *Greek* name, ought not to be derived from a *Latin* word, as *Donatus* says, but from a *Greek* ^s word, which signifies the *vat* or *press*, in which wine is made.

^k Virg. *Æn.* 7. ^l *Εὐχίε· Εὐγε fili!* Cornut. in *Perf.*

^m Virg. *Æn.* 6. Ovid. *Metam.* 4. ⁿ *Ab ἰσχυρῶ,*
i. e. bene ac large fundo. Nat. Com. l. 5. ^o *Ab*
ἐλελυ, exclamazione bellica. Ovid. *Met.* 4. *Æschyl.* in
Prometh.

^p *Ab ἰσχυρῶ* clamo, vociferor.

^q — *Latusque simul procedit Iacchus*
Crinali florens hedera: Quem Parthica tigris
Velat, et auratos in nodum colligit unguis.

— The jolly god comes in,
His hair with ivy twin'd, his clothes a tiger's skin!
Whose golden claws are clutch'd into a knot.

de Raptu Proserp. l. 1.

^r Quod leniat mentem vinum. ^s *Ἀπο- τοῦ λένου, ὅτ' ἀλ-
μυνού* i. e. torculari. *Servius* in *Virg. Georg.* l. 2.

Liber

^a *Liber* and *Liber Pater*, from *libero*; as in Greek they call him ΕΛΕΥΘΕΡΙΟΣ [*Eleutherios*] the *deliverer*; for he is the symbol of *liberty*, and was worshipped in all free cities.

Lycæus and *Lycaus* signify the same with *Liber*: For wine ^b *frees* the mind from cares; and those, who have drank plentifully, speak whatever comes in their minds, as ^c *Ovid* says.

The sacrifices of *Bacchus* were celebrated in the night, wherefore he is called ^d *Nyctilius*.

Because he was educated upon the mountain *Nisa*, he is called *Nisæus* ^e.

Reclus, ορθος [*Orthos*] because he taught a king of *Athens* to dilute his wine with water; thus men, who through much drinking staggered before, by mixing water with their wine, begin to go *straight*.

His mother *Semele* and his nurse were sometimes called *Thyo*; therefore from thence they called him ^f *Thyoneus*.

Lastly, he was called *Triumphus*; because when in *triumph* the conquerors went into the capitol, the soldiers cried out, *To triumphe!*

^a Virg. Ecl. 7. Plutarch. in Probl. Pausan. in Attic.

^b ΑΠΟ ΤΟΥ ΛΥΕΙΝ i. e. a solvendo.

^c Cura fugit, multo diluiturque mero.

The plenteous bowl all care dispels. Ov. de Art.

^d ΝΥΧΤΙΛΙΩ i. e. nocte perficio. Phurnut. in Bacch. Ovid. Metam. 4. ^e Ovid. ib.

^f Hor. Carm. l. 1.

S E C T. IV. Actions of BACCHUS.

BACCHUS invented ^a so many things useful to mankind, either in finishing controversies, in building cities, in making laws, or in obtaining victories, that

^a Diod. l. 5. Hist. et Oros. l. l. 2. Hor. Ep. 2.

he

he was declared a *god* by the joint suffrages of the whole world. And, indeed, what could not *Bacchus* himself do; when his priestesses, by striking the earth with their *Thyrsi*, drew forth rivers of milk, and honey, and wine, and wrought several such miracles, without the least labour. And yet they received their whole power from *Bacchus*.

1. He invented the ^a use of wine; and first taught the art of planting the vine from whence it is made; as also the art of making honey, and tilling the earth, This ^b he did among the people of *Egypt*, who therefore honoured him as a *god*, and called him *Osiris*, Let *Bacchus* have honour, because he invented the art of planting vines: but let him not refuse to the ass of *Nauplia* its praises, who, by gnawing *vines*, taught the art of *pruning* them.

2. He invented ^c commerce and merchandize, and found out navigation, when he was king of *Phœnicia*.

3. Whereas men wandered about unsettled like beasts, ^d he reduced them into society and union; He taught them to worship the gods, and was excellent in prophesying.

4. He subdued *India*, and many other nations, riding on an elephant; ^e he victoriously subdued *Egypt*, *Syria*, *Phrygia*, and all the east; where he erected pillars, as *Hercules* did in the west: He first invented triumphs and crowns for kings.

4. *Bacchus* was desirous to reward *Midas* the king of *Pbrygia* (of whose ass's ears we spake before) because he had done some service to him: and bid him ask what he would. *Midas* desired, that whatsoever he

^a Ovid. Fast. 3. ^b Dion. de Situ Orbis. Vide Nat. Com.

^c Idem, ibid. ^d Ovid. Fastorum, Euripid. in Bacch.

^e Dion. de Situ Orbis.

touched might become gold : ^a *Bacchus* was troubled that *Midas* asked a gift that might prove so destructive to himself ; however, he granted his request, and gave him the power he desired. Immediately whatever *Midas* touched became gold ; nay, when he touched his meat or drink, they also became gold : When therefore he saw that he could not escape death by hunger or thirst, he then perceived that he had foolishly begged a destructive gift ; and repenting his bargain, he desired *Bacchus* to take his gift to himself again. *Bacchus* consented, and bid him bathe in the river *Pactolus* : *Midas* obeyed ; and from hence the sand of that river became gold, and the river was called *Chrysorrhoos*, or *Aurifluus*.

6. When he was yet a child, some *Tyrrhenian* mariners found him asleep, and carried him into a ship ; wherefore he first stupified them, stopping the ship in such a manner that it was unmoveable : afterward he caused vines to spring up in the ship on a sudden, and ivy twining about the oars ; and when the seamen were almost dead with fright, he threw them headlong into the sea, and changed them into *dolphins* ^f.

^c *Annuat optatis, nocituraque munera solvit
Liber ; et indoluit, quod non meliora petisset.*

To him his harmful wish *Lyæus* gives,
And at the weakness of's request he grieves.

Letus habet, gaudetque malo.

Glad he departs, and joys in's misery. *Ov. Met. II.*

^f Ovid. Metamorph. 3.

S E C T. V. *The Sacrifices of BACCHUS.*

IN *sacrifices* there are three things to be considered, the creatures that are offered ; the priests who offered them ; and thirdly, the sacrifices themselves, which are celebrated with peculiar ceremonies.

1. Among

1. Amongst trees and plants, ^g these were sacred or consecrated to *Bacchus*, the *fir*, the *ivy*, *bindwood*, the *fig*, and the *vine*. Among animals, the *dragon* and the *magpye*, signifying the talkativeness of drunken people. The *goat* was slain in his sacrifices, because it is a creature destructive to the vines. And, among the *Egyptians*, they sacrificed a swine to his honour before their doors.

1. The priests and priestesses of *Bacchus* were ^h the *Satyr*s, the *Sileni*, the *Naiades*, but especially the revelling women called *Bacchæ*, from *Bacchus*' name.

3. The sacrifices themselves were various, and celebrated with different ceremonies, according to the variety of places and nations. They were celebrated on stated days of the year, with the greatest religion, or rather, with the rankest profaneness and impiety.

Oscophoria ⁱ were the first sacrifices offered up to *Bacchus*: They were first instituted by the *Phœnicians*, and when they were celebrated, the boys, carrying vine-leaves in their hands, went in ranks praying, from the temple of *Bacchus*, to the chapel of *Pallas*.

The ^k *Trieterica* were celebrated, in the winter, by night, by the *Bacchæ*, who went about armed, making a great noise, and foretelling, as it was believed, things to come. These sacrifices were intitled *Trieterica*, because *Bacchus* returned from his *Indian* expedition after three years.

The ^l *Epilœnæ* were games celebrated in the time of vintage (after the press for squeezing the grapes was invented.) They contended with one another in treading the grapes who should soonest press out most

^g Xenophon in *Sacerd.* Plutarc. in *Probl. Symp.* Eurip. in *Bacch.* Herod. *Euterpe.*

^h Vide *Nat. Com.* l. 5. ⁱ Pausan. in *Att.* ^k Ovid. *Fast. et Metamorph.* 9. ^l Scholiast. in *Aristoph.*

must; and in the mean time they sung the praises of *Bacchus*, begging that the *must* might be sweet and good.

^m *Canephoria*, among the ancient *Athenians*, were performed by marriageable virgins, who carried golden baskets filled with the first fruits of the year. ⁿ Nevertheless, some think that these sacrifices were instituted to the honour of *Diana*, and that they did not carry fruit in the basket, but presents wrought with their own hands, which they offered to this *goddess*, to testify that they were desirous to quit their virginity, and marry.

Apaturia were feasts celebrated in honour of *Bacchus*, setting forth how greatly men are ^o deceived by wine. These festivals were principally observed by the *Athenians*.

Ambrosia ^p were festivals observed in *January*, a month sacred to *Bacchus*; for which reason this month was called *Lenæus* or *Lenæo*, because the wine was brought into the city about that time. ^q But the *Romans* called these feasts *Brumalia* from *bruma*, one of the names of *Bacchus* among them; and they celebrated them twice a year, in the months of *February* and *August*.

Ascolia, feasts so called, from a *Greek* ^r word signifying a *boracho* or *leathern bottle*; several of which were produced filled with air, or, as others say with wine. ^s The *Athenians* were wont to leap upon them with one foot, so that they would sometimes fall down; however, they thought they did a great honour to *Bacchus* hereby, because they trampled upon the skins of the goats, who is the greatest enemy to the vines. But among the *Romans*, rewards were distributed to those

^m Demarat. in Certam. Dionys. ⁿ Doroth. Sydon. apud Nat. Com. ^o A decipiendo ab *Απαταω*, fallo, dicta sunt *Απαταυρια*. Vide Nat. Com. in Bacch. ^p Idem, ibid. ^q Cæl. Rhod. l. 18. c. 5. ^r Ab *Ασχος*, utris. Tzetzes in Hesiod. ^s Menand. l. de Myster.

who, by artificially leaping upon the *leathern bottles* overcame the rest ; and then all them together called aloud upon *Bacchus* confusedly, and in verses unpolished ; and, putting on masks made of bark, they carried his statue about their vineyards, dawbing their faces with the dregs of wine : so returning to his altar again, from whence they came, they presented their oblations in basons to him, and burnt them. And, in the last place, they hung upon the highest trees little wooden or earthen images of *Bacchus*, which, from the smallness of their mouths, were called *Oscilla* ; they intended that the places, where these small images were set up in the trees, should be, as it were, so many watch-towers, from whence *Bacchus* might look after the vines, and see that they suffered no injuries. These festivals, and the images hung up when they were celebrated, are elegantly described by ^a *Virgil*, in the second book of his *Georgics*.

Lastly, the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the feasts of *Bacchus*^b, among the *Romans*, which

^a ——— *Atque inter pocula leti*

Mollibus in pratis uncus saliere per utres :

Nec non Ausonii, Troja gens missa, coloni,

Versibus incomptis ludunt, risuque soluto,

Oraque cordibus sumunt horrenda cavatis :

Et te, Bacche, vocant per carmina lata, tibi que

Oscilla ex alta suspendunt mollia pini.

Hinc omnis largo pubescit vinea sætu, &c.

And glad with *Bacchus* on the grassy soil,

Leap'd o'er the skins of goats besnear'd with oil.

Thus Roman Youth, deriv'd from ruin'd Troy,

In rude Saturnian rhimes express their joy ;

Deform'd with vizards cut from barks of trees,

With taunts and laughter loud their audience please :

In jolly hymns they praise the god of wine,

Whose earthen images adorn the pine,

And there are hung on high in honour of the vine.

A madness so devout the vineyard fills, &c.

^b *Virg. Geor. 4. Æn. 6. et 7.*

at first were solemnized in *February*, at mid-day, by women only; but afterward they were performed by men and women together, and young boys and girls, who, in a word, left no sort of lewdness and debauchery uncommitted: For, upon this occasion, rapes, whoredoms, poison, murder, and such abominable impieties were promoted under a pretence of religion, till the ^u senate by an edict, abrogated this festival; as *Diagondus* did at *Thebes*, says *Cicero* ^x, because of their lewdnesses: which also *Pentheus* king of *Thebes* attempted, but with ill success, for the *Baccha* barbarously killed him; whence came the story, that his mother and sisters tore him in pieces, fancying he was a boar. ^y There is a story besides, that *Alcithoe* the daughter of *Ninyas*, and her sister, because despising the sacrifices of *Bacchus*, they staid at home, and spun while the *Orgia* were celebrating, were changed into bats. ^z And there is also an idle story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own legs, because he had rooted up the vines to the dishonour of *Bacchus*.

^u Liv. l. 9. August. de Civit. ^x Cic. de Leg. l. 2.
c. 11. ^y Ovid. Metam. 4. ^z Apud Nat. Com.

SECT. VI. *The Historical Sense of the Fable.* BACCHUS an Emblem either of NIMROD or MOSES.

I Find two meanings applied to this fable; for some say that *Bacchus* is the same with *Nimrod*: The reasons of which opinion are, 1. The similitude of the words, *Bacchus* and *Barchus*, which signifies the son of *Chus*, that is, *Nimrod*. 2. They think the

^a Bochart. in Phaleg.

name of *Nimrod* may allude to the *Hebrew* word *Namur*, or the *Chaldee* *Namer*, a *Tiger*; and accordingly ^a the chariot of *Bacchus* was drawn by tigers, and himself cloathed with the skin of a tiger. 3. *Bacchus* is sometimes called ^b *Nebrodes*, which is the very same as *Nimrodus*. *Moses* stiles *Nimrod* a great Hunter, and we find that *Bacchus* is stiled ^c *Zagreus*, which in *Greek* signifies the same thing. I did not, indeed, mention this name of *Bacchus* among the rest before; because I design not a nice and complete account of every thing: Nor is it absurd to say, that *Nimrod* presided over the vines, since he was ^d the first king of *Babylon*, where were the most excellent wines, as the ancients often say.

Others think that ^e *Bacchus* is *Moses*, because many things in the fable of the one seem derived from the history of the other: For, first, some feign that he was born in *Egypt*, and presently shut up in an ark, and thrown upon the waters, as *Moses* was. 2. The surname of ^f *Bimater*, which belongs to *Bacchus*, may be ascribed to *Moses*, who, besides one mother by nature, had another by adoption, king *Pharaoh's* daughter. 3. They were both beautiful men, brought up in *Arabia*, good soldiers, and had women in their armies. 4. *Orpheus* directly stiles *Bacchus* ^g a law-giver, and calls him ^h *Moses*, and further attributes to him ⁱ the two *Tables of the Law*. 5. Besides, *Bacchus* was called ^k *Bicornis*; and accordingly the face of *Moses* appeared double-horned when he came down from the mountain, where he had spoken to God; the rays of glory, that darted from his brow, resembling the sprouting out of *Horns*. 6. As snakes were sacrificed, and a Dog

^a Anthol. l. 1. c. 38. Ep. ^b Νηρωδης. ^c Ζαγρευς,
i. e. Robustus venator. ^d Ex Atheæzo. ^e Vossius apud
Bochart. in suo Canaan. et Huet. in Demonstr. Evangel.
^f Διμντωρ. ^g Θεσμοφορον. ^h Μωσνη. ⁱ Διπλακα δισμον. Exod.
xxxiv. 29. ^k Eurip. in Bacch.

given to *Bacchus* as a companion, so *Moses* had his companion *Caleb*, which in *Hebrew* signifies a dog. 7. As the *Bacchæ* brought water from a rock, by striking it with their *Thyrus*, and the country wherever they came flowed with wine, milk, and honey; so the land of *Canaan*, into which *Moses* conducted the *Israelites*, not only flowed with milk and honey, but with wine also; ¹ as appears from that large bunch of grapes which two men carried upon a staff betwixt them. 8. *Bacchus* ^m dried up the rivers *Orontes* and *Hydapses*, by striking them with his *Thyrus*, and passed through them, as *Moses* passed through the *red-sea*. 9. It is also said, ⁿ That a little ivy-stick thrown down by one of the *Bacchæ* upon the ground, crept like a dragon, and twisted itself about an oak. And, 10. That ^o the *Indians* once were all covered with darkness, whilst those *Bacchæ* enjoyed a perfect day.

From whence you may collect, that the ancient inventors of fables have borrowed many things from the *holy scriptures*, to patch up their conceits. ^p Thus *Homer* says, that *Bacchus* wrestled with *Pallene*, to whom he yielded: Which fable is taken from the history of the angel wrestling with *Jacob*. ^q In like manner *Pausanias* reports, that the *Greeks* at *Troy* found an ark which was sacred to *Bacchus*; which when *Euripilus* had opened, and viewed the statue of *Bacchus* laid therein, he was presently struck with madness: The ground of which fable is in the second book of *Kings*, where the sacred history relates, that the *Bethshemites* were destroyed by GOD, because they looked with too much curiosity into the ark of the covenant: ^r Again, the poets feign that *Bacchus* was

¹ Numbers xii. 24. ^m Nonn. in Dionys. l. 23. et 35. 25. 45. ⁿ Apud eundem. ^o Nonnius Vof ap. Bochart. in Can. ^p Hom. Iliad. 48. ^q Pausan. in Achaic. ^r Aristot. Schol. in Acarn. Act. 2 Scen. 1.

angry with the *Athenians*, because they despised his solemnities, and received them not with due respect, when they were first brought by *Pegasus* out of *Bæotia* into *Attica*; whereupon he afflicted them with a grievous disease in the *secret parts*, for which there was no cure, till by the advice of the oracle they performed the reverences due to the god, and erected *Phalli*, that is, images of the afflicted parts, to his honour; whence the feasts and sacrifices called *Phallica* were yearly celebrated among the *Athenians*: This fable is similar to the ^a history of the *Philistines*, whom God punished with the *emerods* for their irreverence to the ark; and who on consulting the diviners thereupon, were told, that they could no ways be cured, unless they made golden images of emerods, and consecrated them to God.

I Sam. Chap. v.

SECT. VII. *The Moral Sense of the Fable.* BACCHUS the Symbol of WINE.

WINE and its effects are understood in this fable of *Bacchus*. Let us begin with the birth of *Bacchus*. When I imagine *Bacchus* in *Jupiter's* thigh, causing him to limp, it brings to my mind the representation of a man that is burdened and overcome with drink; who not only halts, but reels and stumbles, and madly rushes wherever the force of the wine carries him.

Was *Bacchus* taken out of the body of his mother *Semele*, in the midst of thunder and lightning; so after the wine is drawn out of the butt, it produces quarrels, violence, noise and confusion.

Bacchus was educated by the *Naiades*, the nymphs of the rivers and fountains; whence men may learn to dilute their wine with water.

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But.

But *Bacchus* is an eternal boy, and do not the oldest men become children by too much drink? Does not excess deprive us of that *reason* which distinguishes men from boys?

Bacchus is naked, as he is who has lost his senses by drinking: He cannot conceal, he cannot hide any thing. ^a *Wine always speaks truth*, it opens all the secrets of the mind and body too; of which let *Noah* be a witness.

The poet says ^b *Bacchus* has horns; and from thence we may learn, that *Bacchus* makes as many horned as *Venus*.

Nor does ^c wine make men only forget their cares and troubles, but it renders ^d even the meanest people bold, insolent, and fierce, exercising their fury and rage against others, as a mad ox gores with its horns. I know very well, that it was the opinion of some that *Bacchus* was said to be horned, because the cups, out of which wine was drank, were formerly made of horn.

He is crowned with ivy; because that plant (being always green and flourishing, and as it were, young) by its natural coldness, assuages the heat occasioned by too much wine.

He is both a young and an old man; because, as a moderate quantity of wine increases the strength of the body, so excess of wine destroys it.

Women only celebrated the sacrifices of *Bacchus*, and of them those only, who were enraged and intoxi-

^a In vino veritas. *Erasm. in Adag.*

^b *Accedant capiti cornua, Bacchus eris.*

Put but on horns, and *Bacchus* thou shalt be. *Or. Ep. Saph.*

^c *Cura fugit, multo diluiturque mero.*

Full bowls expel all grief, dissolve all care.

^d *Tunc veniunt risus, tunc pauper cornua sumit.*

By wine and mirth the beggar grows a king.

^e *Porphyr. in 2 Carm. Horat. unde κρατερ, quasi κρατος.*
^{a. x. p. 15.} *Lil. Gyrald.*

cated, and had abandoned themselves to all sorts of wickedness. Accordingly wine effeminates the most masculine minds, and disposes them to luxury. It begets anger, and stirs up men to madness: And therefore lions and tigers draw the chariot of *Bacchus*.

The men and women both celebrated the *Bacchanalia* in masks: It is well that they were ashamed of their faults: their modesty had not quite left them, some remains of it were yet hid under those disguises, which would otherwise have been utterly lost by the impudence of the ill words and actions which were heard and seen on those occasions. And does not wine mask and disguise us strangely? Does it not make men beasts, and turn one into a lion, another into a bear, and another into a swine, or an ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose: For, indeed, What cherishes the heart of man so much as wine? What more delightfully refreshes the spirits and the mind, than that natural *nectar*, that *divine medicine*, which, when we have taken, our ^a griefs are pacified, our sorrows abated, and nothing but cheerfulness appears in our countenance?

The vine is so beneficial to this life, as to make some suppose ^b that the happiness of one consists in the enjoyment of the other; but they do not consider, that if wine be the *cradle of life*, yet it is the *grave of reason*: For, if men constantly sail in the *red sea of claret*, their *souls* are oftentimes drowned in it. It blinds them, and leads them under darkness, especially when it begins to draw the *sparkles* and little *stars* from their eyes. Then, the body being drowned in drink, the

^a *Tunc dolor et cura, rugaque frontis abest.*

Our sorrows flee, we end our grief and fears,
No thoughtful wrinkle in our face appears.

Ovid. de Arte Amandi.

^b *In vite hominis vitam esse diceret.*

mind floats, or else is stranded. 'Thus too great love of the vine is pernicious to life; for from it come more *faults* than *grapes*, and it breeds more *mischief* than *clusters*. Would you see an instance of what you read? Observe a drunken man: O beast! See how his head totters, his hams sink, his feet fail, his hands tremble, his mouth froths, his cheeks are flabby, his eyes sparkle and water, his words are unintelligible, his tongue falters and stops, his throat sends forth a nasty loathsome stench. But what do I say! It is not my business now to tell truth but fables.

C H A P. IX.

S E C T. I. MARS. *His Image.*

P. AS far as I see, we must tarry in this place all night.

M. Do not fear it; for I shall not say so much of the other gods as I have said of *Bacchus*; and especially I hope that *Mars*, whose image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and frow in his aspect; terror is every where in his looks, as well as in his dress: He sits in a chariot drawn by a pair of horses, which are driven by a distracted woman: He is covered with armour, and brandishes a spear in his right hand, as though he breathed fire and death, and threatened every body with ruin and destruction.

M. It is *Mars* himself, the god of war, whom I have often seen on horseback, in a formidable manner, with a whip and spear together. A dog was consecrated to him, for his vigilance in the pursuit of his prey; a wolf, for his rapaciousness and perspicacity; a raven, because he diligently follows armies when they

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they march, and watches for the carcases of the slain; and a cock, for his wakefulness, whereby he prevents all surprize. But that you may understand every thing in that picture, observe, that the creatures which draw the chariot are not horses, but *Fear* and *Terror*. Sometimes *Discord* goes before them in tattered garments, and *Clamour* and *Anger* go behind. Yet some say, that *Fear* and *Terror* are servants to *Mars*; and accordingly, he is not more ^a awful and imperious in his commands, than they are ^b ready and exact in their obedience; as we learn from the Poets.

P. Who is the woman that drives the chariot?

M. She is *Bellona*, the ^c goddess of war, and the companion of *Mars*; or, as others say, his sister, or wife, or both. She prepares for him his chariot and horses when he goes to fight. It is plain that she is called *Bellona* from *bellum*. She is otherwise called *Duellona* from *Duellum*, or from the Greek word *Βηλονη* [*Belone*] a needle, whereof she is said to be the inventress. Her priests, the *Bellonarii*, sacrificed to her in their own blood: "They ^d hold in each hand naked

^b *Fer galeam, Bellona, mihi, nexusque rotarum:*

Tende, Pavor, fræna; rapidos, Formido, jugales.

My helmet let *Bellona* bring; *Terror* my traces fit:

And, panic *Fear* do thou the rapid driver fit.

Claud. in Ruf.

^b — *sevit medio in certamine Mavors,*

Celatus ferro, tristisque ex athera Diræ,

Et scissa gaudens vadit Discordia palla,

Quam cum sanguineo sequitur Bellona flagello.

Mars in the middle of the shining shield

Is grav'd, and strides along the liquid field.

The *Diræ* come from heav'n with quick descent,

And *Discord* dy'd in blood, with garments rent,

Divides the press: Her steps *Bellona* treads,

Who shakes her iron rod above their heads. *Virg. Æn. 8.*

^c *Silius, l. 4. Stat. Theb. l. 7.*

^d *Sectis humeris et*

utraque manu districtos gladios exerentes, currunt, efferrunt, insaniunt. Lactantius, l. 1. c. 12.

"swords, with which they cut their shoulders, and wildly
 "run up and down like men mad and possessed:" Where-
 upon ^a people thought that (after the sacrifice was
 ended) they were able to foretel future events. *Clau-*
dian introduces *Bellona* combing snakes; and another
^b poet describes her shaking a burning torch, with her
 hair hanging loose, stained and clotted with blood,
 running through the midst of the ranks of the ar-
 my, and uttering horrid shrieks and dreadful groans.

Before the temple of this goddess, there stood a
 pillar called *Bellica*, ^c over which the *herald* threw a
 spear when he proclaimed war.

^a Juven. Sat. 4. Lucan. l. 1. Eutrop.

^b *Ipsa faciem quatens, et flavam sanguine multo
 Sparsa comam, medias acies Bellona pererrat.
 Stridet Tartarea nigro sub pectore Diva
 Lethiferum murmur.*

Sil. l. 5.

Her torch *Bellona* waving thro' the air,
 Sprinkles with clotted gore her flaming hair,
 And thro' both armies up and down doth flee,
 Whilst from her horrid breast *Tisiphone*
 A dreadful murmur sends.

^c Alex. ab Alexandro, l. 8. c. 12.

SECT. II. Descent of MARS.

MARS is said to be the son of *Jupiter* and *Juno*,
 though, according to *Ovid's* story he is the child
 of *Juno* only. For, says he, *Juno* greatly wondered how
 it was possible that her husband *Jupiter* had conceived
Minerva, and begot her himself, without the concur-
 rence of a mother, as we shall see in the history of *Min-*
erva; as soon however as her amazement ceased ^d, she
 being desirous of performing the like, went to *Oceanus*
 to ask his advice, whether she could have a child with-

^d Homeri Iliad. 5. Hesiod. in Theog.

out her husband's concurrence. She was tired in her journey, and sat down at the door of the goddess *Flora*; who, understanding the occasion of her journey, desired her to be of good heart, for she had in her garden a flower, which if she only touched with the tips of her fingers, the smell of it would make her conceive a son presently. So *Juno* was carried into the garden, and the flower shewn her; she touched it, and conceived *Mars*, who afterward took to wife ^a *Nerio*, or *Nerione*, (which word in the *Sabine* language signifies ^b *valour* and *strength*) and from her the *Claudian* family formerly derived the name of *Nero*.

^a Vide De la Cerda in Virgilii *Æn.* l. 8. ^b Virtutem et robur significat.

SECT. III. Names of MARS.

HIS name ^a *Mars* sets forth the power and influence he has in war, where he presides over the soldiers: And his other name ^b *Mavors* shews, that all great exploits are executed and brought about through his means.

The *Greeks* call him ^c *Ares* [*Ares*] either from the destruction and slaughter which he causes; or from the ^d silence which is kept in war, where actions, not words, are necessary. But from whatsoever words this name is derived, it is certain that those famous names, *Areopagus* and *Areopagita*, are derived from *Ares*. The *Areopagus*, *Ἀρειοπαγος* (that is the *hill*

^a Quod maribus in bello præsit. ^b Quod magna vertat. Var. de Ling. Lat. 3. ^c Ἀπο τοῦ αἰρεῖν, tollere, vel ἀναίρεῖν, interficere. Cic. de Nat. Deor. 5. Phur. ^d Ab α non, et ἔρω, loquor, ὅτι ἐν τῷ πολέμῳ οὐ λόγων ἀλλ' ἐργῶν χρεῖα. quod in bello necessaria non sint verba sed facta. Suid. Paus. in Att.

or mountain of Mars) was a place at Athens, in which, when Mars was accused of murder and incest, as though he had killed *Halirothius*, Neptune's son, and debauched his daughter *Alcippa*, he was forced to defend himself in a trial before twelve gods, and was acquitted by six voices; from which that place became a court, wherein were tried capital causes, and the things belonging to religion. ^a The *Areopagite* were the judges, whose integrity and good credit was so great, that no person could be admitted into their society, unless when he delivered in public an account of his life past, he was found in every part thereof blameless. And, that the lawyers who pleaded might not blind the eyes of the judges by their charms of eloquence, they were obliged to plead their causes without any ornaments of speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to compassion by seeing the miserable condition of the prisoners, they gave sentence in the dark, without lights, not by words, but in a paper; whence, when a man is observed to speak very little, or nothing at all, they used proverbially to say of him, that "He is silent as one of the judges in the Areopagus."

His name *Gradivus* comes from the stateliness in ^c marching; or from his vigour in brandishing his Spear.

He is called *Quirinus* ^e from *Curis*, or *Quiris*, signifying a spear; from whence comes *Securis*, quasi *Semicuris*, a piece of a spear. And this name was afterward attributed to *Romulus*, because he was esteemed the son of Mars; from whence the Romans were

^a Budæus in Pandect. ult. de len. ^b Areopagita taciturnior. Cic. ad Attic. l. 1. ^c a gradiendo. ^d Απο του κραδαιου, i. e. ab hastæ vibratione. ^e Serv. in Æneid.

called *Quirites*. ^b*Gradivus* is the name of *Mars* when he rages; and *Quirinus* when he is quiet. And accordingly there were two temples at *Rome* dedicated to him; one within the city, which was dedicated to *Mars Quirinus*, the keeper of the city's peace; the other without the city, near the gate, to *Mars Gradivus*, the warrior, and the defender of the city against all outward enemies.

The ancient *Latins* applied to him the title of ^c*Salisubfulus*, or dancer, from *salio*, because his temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that, in wars: Whence we say, ^dthat the issue of battle is uncertain, and the chance dubious. But we must not think that *Mars* was the only god of war; ^efor *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto* use to be reckoned in the number of martial deities. It was usual with the *Lacedemonians* to shackle the feet of the image of *Mars*, that he should not fly from them. And amongst the *Romans*, the priests *Salii* were instituted to look after the sacrifices of *Mars*, and go about the city dancing with their shields.

He was called ^f*Enyalius*; from *Enyio*, that is *Bellona*, and by such-like names; but it is not worth my while to insist upon them longer.

^b Serv. in *Æneid*. ^c Pacuv. in Nonn. ^e Mars belli communis est, Cic. l. 6. ep. 4. ^d Serv. in *Æn*. ^g Lil. Cyr.

S E C T. IV. Action of MARS.

IT is strange, that poets relate only one action of this terrible god, and even that deserves to be concealed in darkness, if the light of the sun had not discovered it; and if a good kernel was not contained in a bad shell. The story of *Mars* and *Venus*'s adultery from whence ^g*Hermione*, a tutelar

^g Plutarch. in *Pelopida*.

deity, was born, was so publicly known, that ^a *Ovid* concludes that every body knows it. *Sol* had no sooner discovered it, but he immediately acquainted *Vulcan*, *Venus*' husband, with his wife's treachery. *Vulcan* hereupon made a net of iron, whose links were so small and slender, that it was invisible; and spread it over the bed of *Venus*, and the lovers were caught in the net. *Vulcan* calls all the gods together to the shew, who jeered them extremely. And, after they had been long exposed to the jest and hisses of the company, *Vulcan*, at the request of *Neptune*, unlooses their chains, and gives them their liberty: But *AlecTryon*, *Mars*'s favourite, suffered the punishment that his crime deserved; because, when he was appointed to watch, he fell asleep, and gave *Sol* an opportunity to slip into the chamber; therefore *Mars* changed him into a cock, which to this day is ^c so mindful of his old fault, that he constantly gives notice of the approach of the sun, by his crowing.

^a *Fabula narratur, toto notissima calo,
Mulciberis capti Marsque Venusque dolis.*
The fable's told thro' heav'n far and wide,
How *Mars* and *Venus* were by *Vulcan* ty'd.

^b Græce ΑΛΕΚΤΡΥΩΝ, i. e. Gallus.

SECT. V. *The Signification of the foregoing Fable.*

LET us explain this fable. Indeed when a *Venus* is married to a *Vulcan*, that is, a very handsome woman to a very ugly man, it is a great occasion of adultery. But neither can that dishonesty, or any other, escape the knowledge of the sun of righteousness, although they may be done in the obscurest darkness; though they be with the utmost care guarded by the trustiest pimps in the world; though they be committed

ted in the most private retirement, and concealed with the greatest art, they will at one time or other be exposed to both the celestial and infernal regions, in the brightest light; when the offenders shall be set in the midst, bound by the chains of their conscience, by that fallen *Vulcan*, who is the instrument of the terrors of the true *Jupiter*; and then they shall hear and suffer the sentence, that was formerly threatened to *David*, in this life, "Thou didst this thing secretly; but I will do this thing before all *Israel*, and before the sun." 2 Sam. xii. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Tereus*, who learnt wickedness from his father's example; for, as the proverb says, "a bad father makes a bad child."

SECT. VI. *The Story of TEREUS, the Son of MARS.*

TEREUS was the son of *Mars*, begotten of the nymph *Bistonis*. * He married *Progne* the daughter of *Pandion*, king of *Athens*, when he himself was king of *Thrace*. This *Progne* had a sister called *Philomela*, a virgin in modesty and beauty inferior to none. She lived with her father at *Athens*. *Progne*, being desirous to see her sister, asked *Tereus* to fetch *Philomela* to her; he complied, and went to *Athens*, and brought *Philomela*, with her father's leave, to *Progne*. Upon this occasion, *Tereus* falls desperately in love with *Philomela*; and as they travelled together, because she refused to comply with his desires, he overpowered her, cut out her tongue, and threw her into a goal: He, returning afterward to his wife, pretended, with the greatest assurance, that *Philomela* died in her journey, and, that this story might

* Ovid. Metam. 6.

appear true, he shed many tears, and put on mourning. But ^a injuries whet the wit, and desire of revenge makes people cunning; for, *Philomela*, though she was dumb, found out a way to tell her sister the villany of *Tereus*. The way she discovered the injuries done to her was this; she described the violence *Tereus* offered her as well as she could, in embroidery, and sends the work folded up to her sister, who no sooner viewed it, but she boiled with rage; and was so transported with passion, that she could ^b not speak, her thoughts being wholly taken up in contriving how she should avenge the affront. First then she hastened to her sister, and brought her home without *Tereus*' knowledge. Whilst they were meditating revenge, her young son *Itys* came embracing his mother; but they carried him aside into the remote parts of the house, and slew him while ^c he hung about *Progne*'s neck, and called her mother: When they had killed him, they cut him into pieces, and dressed the flesh: and gave it *Tereus* for supper, who ^d fed heartily on his own

^a ————— *Grande doloris*

Ingenium est, miserieque venit solertia rebus.

Desire of vengeance makes the invention quick,
When, miserable, help with craft we seek.

^b *Et (mirum potuisse!) file; dolor ora repressit,
Verbaque quarenti satis indignantia lingue*

Defuerant, nec flere vacat: sed fasque nefasque

Confusura ruit, pannaque in imagine tota est.

She held her peace, 'tis strange: Grief struck her mute,

No language could with such a passion suit,

Nor had she time to weep: Right, wrong, were mix'd

In her fell thoughts, her soul on vengeance fix'd.

^c *Et mater, mater, clamentem, et colla petentem,*

Ense ferit:

————— He Mother, mother, cries,

And on her clings, whilst by her sword he dies.

^d *Vescitur, inque suam sua viscera congerit alvum.*

————— ————— ————— ————— ————— does eat,

And his own flesh and blood does make his meat.

flesh

flesh and blood. And when after supper he sent for his son *Itys*, ^a *Progne* told him what she had done, and *Philomela* shewed him his son's head. *Tereus*, incensed with rage, rushed on them both with his drawn sword; but they fled away, and fear added wings to their flight; so that *Progne* became a swallow, and *Philomela* a nightingale. Fury gave wings to *Tereus* himself; he was changed into a hoopoe (*uppa*) which is one of the filthiest of all birds: And the gods out of pity changed *Itys* into a pheasant.

^a *Intus habes quod poscis, ait. Circumspicit ille
Atque ubi sit, quærit; quærenti, iterumque vocanti,
Profiluit, Ityosque caput Philomela cruentum
Misit in ora patris.*

Thou hast, said she, within thee thy desire.
He looks about, asks where. And while again
He asks and calls; all bloody with the slain,
Forth like a fury *Philomela* flew,
And at his face the head of *Itys* threw.

SECT. VII. *The Sacrifices of MARS.*

TO *Mars* ^b were sacrificed the wolf for his fierceness; the horse for his usefulness in war; the woodpecker and the vulture for their rapacity; the cock for his vigilance, which virtue soldiers ought chiefly to have; and grass, because it grows in towns that the war leaves without an inhabitant, and is thought to come up the quicker in such places as have been moistened with human blood.

Among the most ancient rites belonging to *Mars*, I do not know a more memorable one than the following: “Whoever had undertaken the conduct of any

^b *Virg. Æn. 9.* ^c *Qui belli alicujus suscepit curam, sacrarium Martis ingressus, primo Ancilia commovebat, post hastam simulacri ipsius; dicens, Mars, Vigila. Servius.*

“war

“war, went into the vestry of the temple of *Mars*; and
 “first took the *Ancilia* (a sort of holy shields) after-
 “ward the spear of the image of *Mars*, and said,
 “*Mars*, watch.”

C H A P. X.

S E C T. I. *The Celestial Goddesses* JUNO. *Her Image and Descent.*

M. YOU have viewed the five celestial gods; now look upon the celestial goddesses that follow them there in order. First observe *Juno*, riding in a ^a golden chariot, drawn by peacocks, distinguished by a sceptre, which she holds in her hand, and wearing a crown that is set about with roses and lilies.

She is the queen of the gods, and both the ^b sister and wife of *Jupiter*. Her father was ^c *Saturn* and her mother *Ops*: she was born in the island *Samos*, where she lived till she was married.

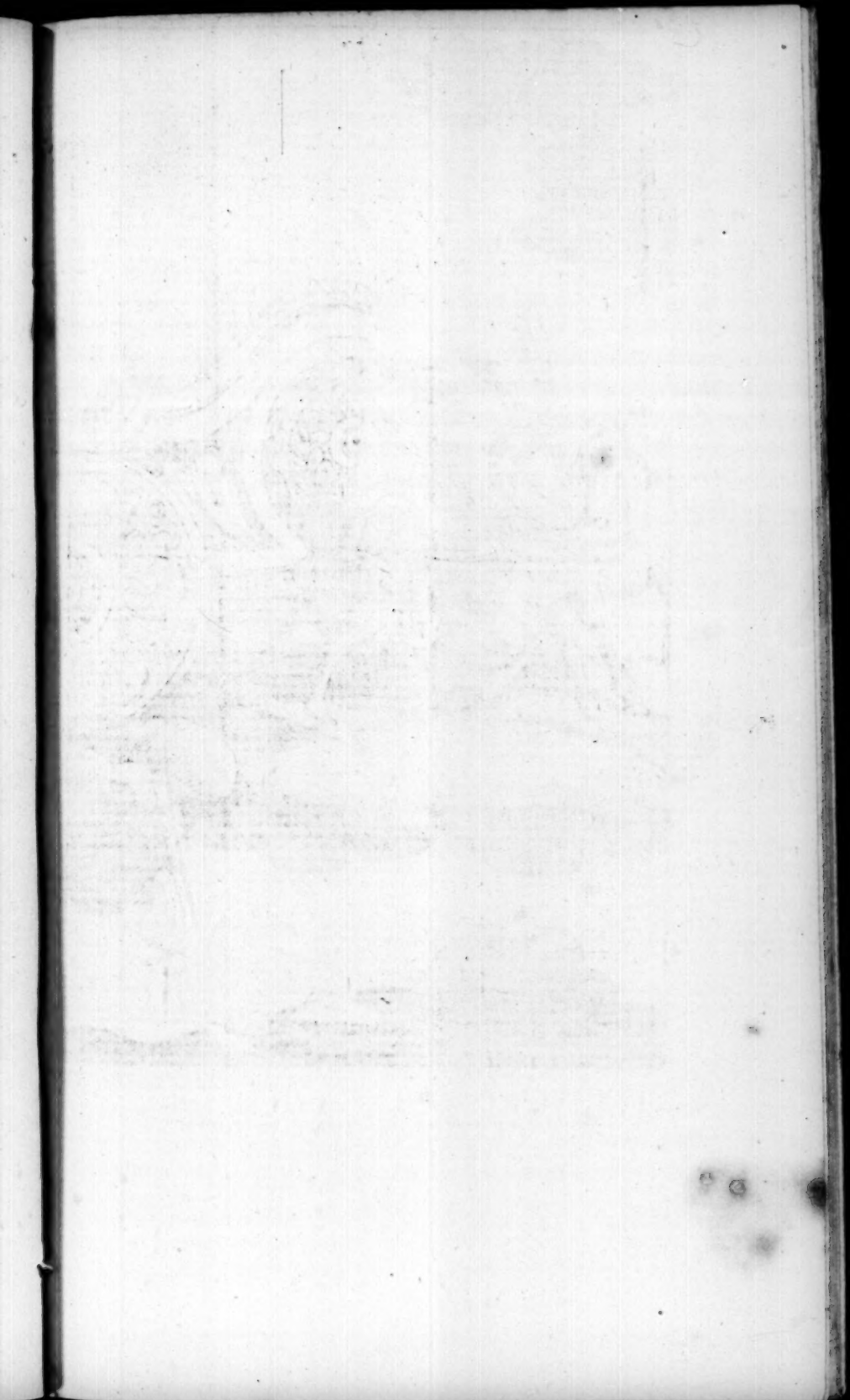
P. Really she carries a very majestic look. How bright, how majestical, how beautiful is that face, how comely are all her limbs? How well does a sceptre become those hands, and a crown that head? How much beauty is there in her smiles? How much gracefulness in her breast? Who could resist such charms, and not fall in love, when he sees so many graces? Her carriage is stately, her dress elegant and fine. She is full of majesty, and worthy of the greatest admiration. But what pretty damsel is that which waits upon her, as if she were her servant.

^a Ovid. *Metam.* 2. Apuleius, l. 10.

^b ——— *Jovisque*
Et soror et conjux.

^c Apollon. *Argon.* 1.

Virg. *Æn.* 1.





M. It is *Iris*, ^a the daughter of *Thaumas* and *Electria*, and sister to the *Harpyes*. She is *Juno's* messenger, as *Mercury* is *Jupiter's*; though *Jupiter* and the other gods, the furies, nay, sometimes men, have sent her on a message. Because of her swiftness she is painted with wings, and she rides on a rainbow, as ^b *Ovid* says.

It is her office besides, to unloose the souls of women from the chains of the body, as *Mercury* unlooses those of men. We have an example of this in *Dido*, who laid violent hands on herself; for, when she was almost dead, *Juno* sent *Iris* to loose her soul from her body, as ^c *Virgil* largely describes it in the fourth book of the *Æneid*.

But herein *Iris* differs from *Mercury*; for whereas he is sent both from heaven and from hell, she is sent

^a Virg. *Æn.* 2. Nonn. 20. Idem, 31. Hom. *Iliad.* 23.

^b *Effugit, et remeat per quos modo venerat arcus.*

On the same bow she went she soon returns. *Öv. Met.* 2.

^c *Tum Juno omnipotens longum miserata dolorem, Difficilemque obitus, Irim demisit Olympo:*

Quæ lactantem animum, nexosque resolveret artus.

Ergo Iris croceis per calum roscida pennis,

Mille trabens varios adverso Sole colores,

Devolat, et supra caput adstitit. Hunc ego Diti

Sacrum iussa fero, teque isto corpore solvo:

Sic ait, et dextra crinem secat, omnis et una

Dilapsus color atque in ventos vita recessit.

Then *Juno* grieving that she should sustain

A death so ling'ring and so full of pain,

Sent *Iris* down to free her from the strife

Of lab'ring nature, and dissolve her life.

Downward the various goddesses took her flight,

And drew a thousand colours from the light:

Then stood about the dying lover's head,

And said I thus devote thee to the dead.

This off'ring to the infernal gods I bear.

Thus while she spoke she cut the fatal hair:

The struggling soul was loos'd, and life dissolv'd in air.

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from

from heaven only^a. He oftentimes was employed in messages of peace, whence he was called the^b *Peacemaker*: But *Iris* was always sent to promote strife and dissension, as if she was the goddess of discord: And therefore some think that her^c name was given her from the contention which she perpetually creates; though others say, she was called^d *Iris*, because she delivers her messages by speech, and not in writing.

^a Hesiod. in Theog.
Vid. Serv. in *Æneid.* 4.
Servius.

^b Εἰρηνοποιός, i. e. Pacificator.
^c Ἴρις, quasi Εἰς, Contentio.
^d Παρὰ τὸ εἰπεῖν, a loquendo.

S E C T. II. *The Children, and Disposition of JUNO.*

P. **W**HAT children had *Juno* by *Jupiter*?

M. *Vulcan*, *Mars*, and *Hebe*.^d Although some write that *Hebe* had no other parent than *Juno*. and was born in the manner following: Before *Juno* had any children, she eat some wild lettuces, set before her at a feast in *Jupiter's* house; and growing on a sudden big-bellied she brought forth *Hebe*, who, for her extraordinary beauty, was, by *Jupiter*, made goddess of youth, and had the office of cup-bearer of *Jupiter* given to her. But when by an unlucky fall she made all the guests laugh, *Jupiter* was enraged, turned her out from her office, and put *Ganymede* in her stead.

P. Which was *Juno's* most notorious fault?

M. *Jealousy*; I will give one or two of the many instances of it. *Jupiter* loved *Io*, the daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from heaven, she justly suspected

^c Pausan. in Corinth.

that the pursuit of his amours was the cause of his absence. Therefore she immediately flew down to the earth after him, and luckily found the very place, where *Jupiter* and *Io* entertained themselves in private. As soon as *Jupiter* perceived her coming, fearing a chiding, he turned the young lady into a white cow. *Juno*, seeing the cow, asked who she was, and from what bull she came? Says *Jupiter*, she was born on a sudden out of the earth. The cunning goddess, suspecting the matter, desired to have the cow, which *Jupiter* could not refuse, lest he should increase her suspicion. So *Juno*, taking the cow, ^b gave it *Argus* to keep; which *Argus* had an hundred eyes, two of which in their turns slept, while the others watched. Thus was *Io* under constant confinement; nor was the perpetual vigilance of her keeper her only misfortune; for, besides, she was fed with nothing but insipid leaves and bitter herbs, which hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus* to set *Io* free. *Mercury* under the disguise of a shepherd, came to *Argus*, and with the music of his pipe lulled him asleep, and then cut off his head. *Juno*

^b — *Servandam tradidit Argo.*

Centum luminibus cinctum caput Argus habebat :

Inde suis vicibus capiebant bina quietem :

Cetera servabant, atque in statione manebant.

Constiterat quocunque loco, spectabat ad Io,

Ante oculos Io, quamvis aversus habebat.

The goodefs then to *Argus* straight convey'd

Her gift, and him the watchful keeper made.

Argus' head an hundred eyes possess'd;

And only two at once declin'd to rest;

The others watch'd, and in a constant round,

Refreshment in alternate courses found.

Where'er he turn'd he always *Io* view'd,

Io he saw, tho' she behind him stood. *Ovid. Metam. 4.*

was

was grieved at *Argus*' death, and to make him some amends, she turned him into a peacock, and ^c scattered his hundred eyes about the tail of the bird. Nor did her rage against *Io* cease, for she committed her to the furies to be tormented. Despair and anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former shape. Her request being granted, she thenceforth took the name of *Isis*, the goddess of the *Egyptians*, and was worshipped with divine honour.

Juno gave another clear mark of her jealousy. ^d For when her anger against *Jupiter* was so violent, that nothing could pacify her, King *Citharon* ^e advised *Jupiter* to declare that he intended to take another wife. The contrivance pleased him, wherefore he takes an oaken image, dressed very beautifully, and puts it into a chariot, and declares publicly, that he was about to marry *Platæa* the daughter of *Æsopus*. The report spread, and came to *Juno*'s ears; who, immediately running thither, fell furiously upon the image, and tore all the cloaths, till she discovered the jest; and laughing very much, she was reconciled to her husband: And from king *Citharon*, the adviser of the artifice, she was afterward called *Citharonia*. The rest of the most considerable of her names follow.

^e — *Centumque oculos nox occupat una.*

Excipit hos, volucrisque suæ Saturnia pennis

Collocat, et gemmis caudam stellantibus implet.

There *Argus* lies; and all that wond'rous light,

Which gave his hundred eyes their useful sight,

Lies buried now in one eternal night.

But *Juno* that she might his eyes retain,

Soon fix'd them in her gaudy peacock's train.

^d Dorothe. de Nat. Fab.

^e Plut. in Arist.

S E C T. III. Names of JUNO.

ANTHIA, or *Florida*, flowery: ^f *Pausanias* mentions her temple.

Argiva from the people ^g *Argivi*; amongst whom the sacrifices called *Heraia* [*Heraia*] were celebrated to her honour; in which an *hecatomb*, that is, one hundred oxen were sacrificed to her. They made her image of gold and ivory, holding a pomegranate in one hand, and a sceptre in the other; upon the top of which stood a *cuckoo*, because *Jupiter* changed himself into that bird, when he fell in love with her.

Bunæa, from ^h *Bunæus* the son of *Mercury*, who built a temple to this goddess at *Corinth*.

Calendaris, from the old word ⁱ *calo*, to call; for she was called upon by the priests, upon the first days of every month; which days are called *calende*.

Caprotina, ^k on the nones of *July*, that is, on the 7th day, maid-servants celebrated her festival, together with several free women, and offered sacrifices to *Juno* under a wild fig-tree (*caprificus*) in memory of that extraordinary virtue, which directed the maid-servants of *Rome* to those counsels, which preserved the honour of the *Roman* name. For after the city was taken, and the *Gallic* tumults quieted, the borderers having an opportunity to oppress the *Romans*, who had already suffered so much; sent an herald to tell the *Romans*, that, if they desired to save the remainder of their city from ruin, they must send all their wives and daughters. The senate being strangely distracted hereat, a maid-servant, whose name was *Philotis* or *Tutela*, telling her design to the senate, took with her several other maid-servants, dressed them

^f In *Corinth*. ^g *Doroth. l. 2. Met. et Pausan.* ^h *Pausan. in Corinth.* ⁱ *Macrobian. in Sat.* ^k *Plutarch. et Ovid. de Arte Amandi, Var. de Ling. Lat.*

like mistresses of families, and like virgins, and went with them to the enemy. *Levy*, the *dictator*, dispersed them about the camp; and they incited the men to drink much, because they said that was a festival day: The wine made the soldiers sleep soundly; whereupon a sign being given from a wild fig-tree, the *Romans* came and slew all the soldiers. The *Romans* were not forgetful of this great service; for they made all these maid-servants free, and gave them portions out of the public treasury: They ordered that the day should be called *Nonæ Caprotinæ*, from the wild fig-tree, from whence they had the sign: And they ordered an anniversary sacrifice to *Juno Caprotina*, to be celebrated under a wild fig-tree, the juice of which was mixed with the sacrifices in memory of the action.

Curis or *Curitis*, from her spear ^a called *Curis* in the language of the old *Sabines*: The *matrons* were understood to be under her guardianship; whence, says ^b *Plutarch*, the spear is sacred to her, and many of her statues lean upon spears, and she herself is called *Quiritis* and *Curitis*. Hence springs the custom, that the bride combs her hair with a ^c spear found sticking in the body of a gladiator, and taken out of him when dead, which spear was called *hasta celibaris*.

Cingula, ^d from the girdle which the bride wore when she was led to her marriage; for this girdle was unloosed with *Juno's* good leave, who was thought the *patroness of marriage*.

Dominduca and *Interduca*, ^e from bringing home the bride to her husband's house.

Egeria, ^f because she promoted, as they believed, the facility of the birth.

^a Festus. ^b In Romulo. ^c Crinis nubentium combatitur hasta celibari, quæ scilicet in corpore gladiatoris stetit abjecti occisique. Arnob. contra Gentes. ^d A cingulo. Marian. de Nupt. ^e A ducenda uxore in domum mariti. August. de Civit. 7. ^f Quod eam partui egerendo opitulari crederent. Festus.

Februalis, *Februata*, *Februa*, or *Februla*, ^a because they sacrificed to her in the month of *February*.^b Her festival was celebrated on the same day with *Pan*'s feasts, when the *Luperci*, the priests of *Pan*, the god of *shepherds*, running naked through the city, and ^c striking the hands and bellies of breeding women with *Juno*'s cloak (that is, with the skin of a goat) ^d purified them; and they thought that this ceremony caused to the women fruitfulness and easy labours. All sorts of purgation in any sacrifices were called *Februa*; and the animals sacrificed to *Juno* ^e were a white Cow, a swine, and a sheep. The goose also, and the peacock, were sacred to her.

Fluonia ^f was another of her names.

Hoplesmia, that is, ^g armed completely, she was worshipped at *Elis*; and from hence *Jupiter* is called *Hoplosmius*.

^h *Juga*, because she is the goddess of marriages. ⁱ A street in *Rome*, where her altar stood, was called *Jugarius* from thence. And anciently people used to enter into the yoke of marriage at that altar. She is also, by some, called *Socigena*, because she assists in the coupling the bride and bridegroom.

Lucinia, from the temple *Lacinium*, built and dedicated to her by ^l *Lacinius*.

Lucina, and *Lilicia*, either from ^m the grove, in which she had a temple, or from the light of this world, into which infants are brought by her. ⁿ *Ovid*

^a Ex Sext. Pomp. ^b Cum Lupercalibus. ^c Ovid. Fast. 2. ^d Februabant, id est, purgabant. Cic. Phil. 2. ^e Virg. Æn. 4. Idem 8. ^f Ovid. ibid. ^g Lil. Gyrald. ^h Et Græce, Ζυγία, a jugo et conjugo. Serv. Æn. 4. ⁱ Festus. ^k Quod nubentes associet. ^l Strab. l. 6. Liv. l. 24. ^m A luco vel luce. Var de Ling. Lat.

ⁿ Gratia Lucina, dedit hæc tibi nomina Lucus,

Vel quia principium tu, dea, lucis habes.

Lucina, hail, so nam'd from thy own grove.

Or from the light thou giv'st us from above.

Fast. l. 2.
comprise

comprises both these significations of *Lucina* in a distich.

Moneta, ^g either because she gives wholesome counsel to those who consult her, or because she was believed to be the goddess of money.

^h *Nuptialis*; and when they sacrificed to her under this name, ⁱ they took the gall out of the victim, and cast it behind the altar, to signify, that there ought to be no gall of anger between those who are married together.

Opigena, because she gives ^k help to women in labour.

Parthenos, the virgin; or ^l *Parthenia*, virginity; and she was so called; as ^m we are told, from hence: There was a fountain, among the *Argivi*, called *Canathus*, where *Juno*, washing herself every year, was thought to recover her virginity anew.

Perfecta, that is, Perfect: For ⁿ marriage was esteemed the perfection of human life, and unmarried people imperfect. Wherefore she did not become perfect, nor deserve that name till she married *Jupiter*.

Populona, or *Populonia*, ^o because people pray to her, or because they are procreated from marriage, of which she is a goddess.

And for the same reason she was called *Pronuba*: Neither indeed were any marriages lawful, unless *Juno* was first called upon.

Regina, Queen: and this title she gives herself, as we read in ^a *Virgil*.

^g Vel quod reddat monita salutaria, vel quod sit Dea monetæ, id est, pecuniæ. Liv. l. 7. Suid. Ovid. Epist. Parid. ^h Græce γαμνδία. ⁱ Euseb. 3. Præp. Evang. Plut. in Sympof. ^k Opem in partu laborantibus fert. Lil. Gyr. ^l Pindar. in Hymn. Olymp. ^m Pausan. in Corinth. ⁿ Jul. Pollux. l. 3. Apud Græcos eodem sensu Juno vocabatur *τελεια*, et conjugium ipsum *τελειος*. quod vitam humanam reddit perfectam. Vide Scholiast. Pindar. Od. 9. Veme. ^o Aug. de Civit. 6. Macrobian. Saturn. 6. ^p Sen. in Medea.

^a *Asp* ego, quæ divam incedo regina, Jovisque
Et Soror et Conjux.

Æn. 1.

But I who walk in awful state above;
The majesty of heav'n, sister and wife of Jove.

Sospita,

Sospita, ^a because all the women were supposed to be under her safeguard, every one of which had a *Juno*, as every man had his *genius*.

Unxia was another of her names, ^b because the post of the door was anointed, where a new-married couple lived: whence the wife was called ^c *Unxor*.

^a A sospitando, Cic. Nat. Deor. ^b Ab unguendo, Lil. Gyrald ^c Quasi Unxor, ab ungendis postibus.

SECT. IV. *The Signification of the Fable, JUNO the Air.*

IF we regard *Varro's* account, by *Juno* was signified the *earth*, and by *Jupiter* the *heavens*. By the marriage of which two, that is, by the commixture of the influences of the heavens with the vapours of the earth, all things almost are generated.

But, if we believe the *Stoics*, by *Juno* is meant the *air*; for that, as *Tully* says, ^d lying between the earth and the heavens, is consecrated by the name of *Juno*: And what makes this conjecture more probable, the *Greek* ^e names of *Juno* and the *air* have great affinity and likeness. *Juno* is called *Jupiter's* wife: ^f because the air, being naturally cold, is warmed by *Jupiter*, that is, by fire. She is called *Aeria* ^g; because she is the air itself, or rules in the air; and hence arises the story that *Juno* is bound by *Jupiter* with golden chains, iron anvils being hung at her feet: hereby the ancients signified, that the air, though naturally more like fire, yet it was sometimes mingled with earth and other elements.

^d Aer interjectus inter cœlum et terram Junonis nomine consecratus est. Cic. de Nat. Deor. 2.

^f Hellenic. in τῆς φιλολογίας, Hom. Iliad. 5.

^e Αἴρ & ἡρα.

^g Phurnut.

And,

And, as I mentioned before, every woman had a *Juno*, and every man had a *Genius*; which were their tutelar or guardian angels ^a.

^a Sen. Epist. 310.

CH A P. XI.

SECT. I. MINERVA, or PALLAS. *Her Image.*

P. THIS is a threatening goddess, and carries nothing but terror in her aspect.

M. It is *Minerva*, who derives her name, as some think, ^b from the threats of her stern and fierce look.

P. But why is she cloathed with *armour*, rather than with women's cloathes? ^c What means that head-piece of gold, and the crest that glitters so? To what purpose has she a golden breast-plate, and a lance in her right-hand, and a terrible shield in her left? On the shield which she holds, I see a grisly head beset with snakes. And what means the cock and the owl, that are painted there?

M. I will satisfy all your demands. She ought to be armed, rather than dressed in women's cloaths, because she is ^d the *president and inventress of war*.

The cock stands by her because he is a fighting bird; and is often painted sitting on her head-piece; as does the owl, of which by and by. But as for the *head*, which seems so formidable with snakes, she not only carries it on her shield, but sometimes also in the midst of her breast: It is the head of *Medusa*, one of

^b Minerva dicitur a minis. ^c Apollon. 90. ^d Virg. *Aeneid*. 11. Cic. de Nat. Deor. l. 3.



Gorgons, of which ° *Virgil* gives a beautiful description. The basilisk also is sacred to her, to denote the great sagacity of her mind, and the dreadful effects of her courage, she being the goddess both of wisdom and of war; for, the eye of the basilisk is not only piercing enough to discover the smallest object, but is able to strike dead whatsoever creature it looks on. But, I believe, you do not observe an olive-crown upon the head of this goddess.

P. It escaped my notice; nor do I yet see why the goddess of war should be crowned with an olive, which is an emblem of peace, as, I remember, I have read in *Virgil*.

M. For that very reason, because it is the emblem of peace it ought to be given to the goddess of war: For, war is only made that peace may follow. Tho' there is another reason too, why she wears the olive: For, she first taught mankind the use of that tree. When *Cecrops* built a new city, *Neptune* and *Minerva* contending about the name of that city, it was resolved, that whichsoever of the two deities found out the most useful creature to man, should give their name to the city. *Neptune* brought a horse, and *Minerva* caused an olive to spring out of the earth, which was judged a more useful creature for man than the horse:

° *Ægidaque horrifera, turbata Palladis arma,
Certatim squammis serpentum, auroque polibant,
Connexosque angues; ipsamque in pectore Divæ
Gorgona, defecto vertentem lumina collo.*

The rest refresh the scaly snakes that fold
The shield of *Pallas*, and renew their gold:
Full on the crest the *Gorgon's* head they place.
With eyes that roll in death and with distorted face.

Æneid. 8.

° *Paciferoque manu ramum prætendit olive.*

And in her hand a branch of peaceful olive bears.

° *Plut. in Themistoc. Herod. Terpsich.*

F

Therefore

Therefore *Minerva* named the city, and called it *Athena*, after her own name, in Greek Ἀθῆναι.

SECT. II. The Birth of MINERVA.

HISTORY mentions five ^a *Minervas*. We shall speak of that only which was born of *Jupiter*, and to whom the rest are referred.

P. But how was she born ?

M. I will tell you, if you do not know, though it is ridiculous. When *Jupiter* saw that his wife *Juno* was barren, he through grief struck his forehead, and after three months brought forth *Minerva* ; from whence, as some say, she was called ^b *Tritonia* : *Vulcan* was his midwife, ^c who, opening his brain with the blow of an hatchet, was amazed, when he saw ^d an armed *virago* leaping out of the brain of the father, instead of a tender, little, naked girl.

Some have said, that ^d *Jupiter* conceived this daughter when he had devoured *Metis*, one of his wives, with which food he presently grew big, and brought forth the armed *Pallas*.

They say besides, ^e that it rained gold in the island of *Rhodes*, when *Minerva* was born : Which observation ^g *Claudian* also makes.

^a Cic. de Nat. Deor.

^b Quasi Τριτομένης vel Τριτομένης, tertio mense nata, Athenae, apud Gyr. ^c Lucian. in Dialog. Deor.

^d — De capitis fertur sine matre paterni

Vertice cum clypeo profiluisse suo.

Out of her father's scull, as they report,
Without a mother, all in arms leap'd forth.

^e Hesiod. in Theogon.

^f Strabo, l. 14.

^g Auratos Rhodiis imbres, nascente Minerva,
Induxisse Jovem ferunt.

At *Pallas'* birth, great *Jupiter*, we're told,
Bestrew'd the *Rhodians* with a show'r of gold.

S E C T. III. Names of MINERVA.

LET us first examine whence the names *Minerva* and *Pallas* are derived.

Minerva is so called from ^a diminishing: And it is very true, that she, being the goddess of war, diminishes the number of men, and both deprives families of their heads, and cities of their members. ^b But it may be derived from threatenings, as I said before; because her looks threaten the beholders with violence, and strike them with terror. Or, perhaps, she has her name from the good ^c admonitions she gives; because she is *the goddess of wisdom*. She is commonly thought to be *wisdom itself*; whence, when men pretend to teach those that are wiser than themselves it is proverbially said, ^d *That a sow teaches Minerva*. And from this name of *Minerva* comes *minerval*, or *minervale*^e, signifying the salary that is given by the scholars to their masters.

The *Greeks* call her *Athena*; because she never suck'd the breast of a mother or nurse ^f; for she was born out of her father's head in full strength, and was therefore called *motherless*^g. *Plato* thinks she had this name from her skill ^h in divine affairs. Others think she was so named, ⁱ because she is never enslaved, but enjoys the most perfect liberty: And indeed wisdom and philosophy give their votaries the most perfect

^a Quod minuit vel minuitur. Cic. de Nat. Deorum.

^b Vel a minis, quod vim minetur, Cornif. ap. Gyr. ^c Vel a monendo, Festus.

^d Sus Minervam, συς Ἀθηναν, Cic. Ep. 9. 18. ^e Græce διδασκάλον.

^f Ἀθηνά, ab ἄ non, et ἀλλοτρίαν, mammam fugere.

^g Ἀμητρος καὶ ἀμητωρ, i. e. matre carens, Pollux, Phurnut.

^h Ἀθηνά, siqua θεογνωσι, vel θεογνωσι, hoc est, quæ divina cognoscit. Plato in Cratylō.

ⁱ Ab ἄ non, et ἀπερσεσθαι, servire.

freedom, as the *Stoicks* well observe, who say, ^a The philosopher or wise-man is the only free-man.

She is called *Pallas*, from a giant of the same name, which she slew; or from the lake *Pallas*, where she was first seen by men; or, lastly, which is more probable, ^b from brandishing her spear in war.

She had many other names, which I might now recount to you; but because a great many of them are insignificant and useless, I shall only speak of two or three, after I have first discoursed of the *Palladium*.

The *Palladium* was an image of *Pallas*, preserved in the castle of the city of *Troy*: For, while the castle and temple of *Minerva* were building, they say, this image fell from heaven into the temple, before it was covered with a roof. This raised every body's admiration; and when the oracle of *Apollo* was consulted, he answered, That the city should be safe as long as the image remained within it. Therefore, when the *Grecians* besieged *Troy*, they found ^c that it was impossible to take the city, unless the *Palladium* was taken out of it. This business was left to *Ulysses* and *Diomedes*, who undertook to creep into the city through the common sewers, and bring away this fatal image. When they had performed this, *Troy* was taken without any difficulty. ^d Some say it was not lawful for any person to remove that *Palladium*, or even to look upon it. Others add, that it was made of wood, so that it was a wonder how it could move the eyes and shake the spear. Others on the contrary, report, that it was made of the bones of *Pelops*, and sold to the *Trojans* by the *Scythians*: They add, that *Aeneas* recovered it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into ^e *Italy*,

^a Liber nemo est nisi sapiens; Tullius in Paradox.

^b Ἀπὸ τοῦ πάλαιον τοῦ δόρυ, a vibranda hasta, Servius in *Æn.* 1.

^c Ovid. *Fast.* 5.

^d Herodian. l. 1. Plut. in *Paral.*

Serv. in *Æn.* 2. Clem. in *Protrep.* ^e Dion. Hal. l. 1. Ant.

where

where it is laid up in the temple of *Vesta*, as a pledge of the stability of the *Roman* empire, as it had been before a token of the security of *Troy*. And lastly, others write, that there were two *Palladiums*, one of which *Diomedes* took, and another *Æneas* carried with him.

Parthenos, i. e. the virgin, was another of *Minerva's* names; from whence ^a the temple at *Athens*, where she was most religiously worshiped, was called *Parthenon*: For *Minerva*, like *Vesta* and *Diana*, was a perpetual virgin, and such a lover of chastity, that she deprived *Tiresias* of his sight, because he saw her bathing in the fountain of *Helicon*: ^b But *Tiresias's* mother, by her humble petitions, obtained, that, since her son had lost the eyes of his body, the sight of his mind might be brighter and clearer, by having the gift of prophecy. ^c *Ovid*, indeed, assigns another cause of his blindness, to wit, when *Jupiter* and *Juno*, in a merry dispute, made him judge; because, when he killed a she-serpent, he had been turned into a woman, and, after seven years, when he killed a he-serpent, he was again turned into a man, he pronounced for *Jupiter*; wherefore *Juno* deprived him of his sight. There is another illustrious instance of the chastity of *Minerva*: ^d when *Nep-tune* had enjoyed the beautiful *Medusa* (whose hair was gold) in her temple, she changed into snakes that hair which had tempted him; and caused those that looked upon her thereafter, to be turned into stones.

Her name *Tritonia* was taken from the lake ^e *Triton*, where she was educated; as we also may learn from

^a Homer in Hymn. ad Venerem.

^b Homer. Odyss. l. 10.

^c Lib. Metam.

^d Nat. Com. l. 7. c. 18.

^e Pausan. in Bæot. l. 9.

^a *Lucan*, who mentions the love which *Pallas* bears to this lake; or from *τρίτων*, or *τρίτων* [*Triton*] a word which in the old *Bæotian* and *Æolick* language, signifies a head, because she was born of *Jupiter's* head. Yet, before we leave the lake *Triton*, let me tell you the ceremonies that were performed upon the banks of it in honour of *Minerva*: ^b A great concourse of people out of all neighbouring towns assembled to see the following performance: All the virgins came in several companies, armed with clubs and stones, and a sign being given, they assaulted each other; she who was first killed, was not esteemed a virgin, and therefore her body was disgracefully thrown into the lake; but she who received the most and the deepest wounds, and did not give over, was carried home in triumph in a chariot, in the midst of the acclamations and the praises of the whole company.

Εργατις ^c [*Ergatis*] *Operaria*, *Workwoman*, was her name among the *Samians*, her worshipers; because she invented several arts, especially the art of spinning, as we learn from the ^d poets; thus, ^e the *disstaff* is ascribed to her, and sometimes is called ^f *Minerva*,

^a *Hanc et Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima calo est,
Ut probat ipse calor) tetigit, stagnique quæta.
Vultus vidit aqua, posuitque in margine plantas,
Et se delecta, Tritonida dixit, ab unda.*

This *Pallas* loves, bore of the brain of *Jove*.
Who first on *Libya* trod; (the heat doth prove
This land next heav'n) she standing by the side,
Her face, within the quiet water spy'd,
And gave herself from the lov'd pool a name.

^b *Tritonia*—*Herod.* in *Melp.* ^c *Ex Hesych.* *lfd.* l. 10.

^d *Ovid.* 6. *Metam.* *Virgil.* *Æneid.* 7. *Theocrit.* *Eclog.* 34.

^e *Nam illa colo calathisque Minervæ*

Femineas assueta manus.

Ovid. Met.

To *Pallas'* arts her hands were never train'd.

^f *Cui tolerare colo vitam tenuique Minerva.* *Virg. Æn.* 8.

By th' spinster's trade she gets her livelihood.

because

because she was the inventress of it. Although *Minerva* so much excelled all others in spinning, yet *Arachne*, a young lady of *Lydia*, challenged her in this art, but it proved her ruin; for the goddess tore her work, and struck her forehead with a ^a spoke of the wheel. This disgrace drove her into despair, so that she hanged herself; wherefore *Pallas*, out of compassion, brought her again to life, and turned her into a spider, ^b which continues still employed in spinning. The art of building, especially of castles, was *Minerva's* invention; therefore she was believed to preside over them.

She is called *Musica*; because, says *Pliny*, ^c the dragons or serpents in her shield, which, instead of hair, encompassed the *Gorgon's* head, rung and resounded; if the strings of an harp or cittern near them were touched. But it is more likely that she was so named, because she invented the pipe; upon which, when she played by the river-side, and saw in the water how much her face was swelled and deformed by blowing it, she was moved with indignation, and threw it aside, saying, ^d “The sweetness of the music is too dear, if purchased with so much loss.”

^a — *Frontem percussit Arachnes:*

Non tulit infelix, laqueoque animosa ligavit

Guttura, pendentemque Pallas miserata levavit.

Atque, ita, Vive quidem, pende tamen, improba, dixit.

Arachne thrice upon the forehead smote;

Whose great heart brooks it not: About her throat

A rope she ties; remorseful *Pallas* staid

Her falling weight; Live, wretch,; Yet hang, she said.

^b — *Et antiquas exercet Aranea telas.*

And now a spider turn'd, she still spins on. *Metam.* 6.

^c *Dicta est musica, quod dracones in ejus Gorgone ad ic-tus citharæ tinnitu resonabant. Plin. Nat. Hist. l. 34.c.8.*

^d — *I procul hinc, non est mihi tibia tanti,*

Ut vidit vultus Pallas in amne suos.

Away, thou art not so much worth, she cry'd,

Dear pipe, when she her face i' th' streams espy'd.

* *Glaucopis* was another of her names; because her eyes, like the eyes of an owl, were grey or sky-coloured, that is of a green colour mixed with white. Others think that she was not called so from the colour of her eyes, but from the terror and formidableness of her mien; for which reason, lions and dragons are also called *Glaucii* and *Cassii*.

She was also called *Pylotis*, from a ^b Greek word, signifying a gate: For, as the image of *Mars* was set up in the suburbs, so her effigy or picture was placed on the city gates, or doors of houses; whereby they signified, that we ought to use our weapons abroad, to keep the enemy from entering our towns: but in the town we must use the assistance of *Minerva*, not of *Mars*; that is, the state ought to be governed at home by prudence, counsel, and law.

* Γλαυκωπὶς, habens oculos glaucos et caecos, quales habet γλαυξ, noctua; Pausan. in Attic. ^b Ἀπὸ τῆς πυλῆος, a porta. Phurnut. Æschyl. in Eumenid.

SECT. IV. *The Signification of the Fable.*

PALLAS the Symbol of Wisdom and Chastity.

BY this story of *Minerva*, ^c the poets intended to represent *wisdom*, that is, true and skilful knowledge, joined with discreet and prudent manners. They hereby signified also the understanding of the noblest arts, and the accomplishments of the mind; the virtues, and especially *chastity*. Nor, indeed, without reason; for,

1. *Minerva* is said to be born out of *Jupiter's* brain; because the wit and ingenuity of man did not invent the useful sciences, which for the good of

^c Cic. 1. Offic.

man were derived from the brain of *Jupiter*; that is, from the inexhaustable fountain of the divine wisdom, from whence not only the arts and sciences, but the blessings of wisdom and virtue also proceed.

2. *Pallas* was born armed; ^a because a wise man's soul, being fortified with wisdom and virtue, is invincible: He is prepared and armed against fortune; in dangers he is intrepid, in crosses unbroken, in calamities impregnable. Thus, ^b "though the image of "*Jupiter* sweats in foul weather; yet as *Jupiter* himself is dry and unconcerned with it, so a wise man's mind is hardened against all the assaults that fortune can make upon his body."

3. *Minerva* is a virgin, ^c as all the muses are, and accordingly, the sight of GOD is promised to pure and undefiled eyes; for, even the heathens thought that chaste eyes could see GOD; and wisdom and modesty has often appeared in the visions of holy men, in the form and habit of virgins.

4. *Minerva* has a severe look, and a stern countenance; because a wise and modest mind gains not its reputation and esteem from outward beauty and finery, but from inward honour and virtue; for wisdom joined with modesty, though cloathed with rags, sends forth a glorious shining lustre; she has as much beauty in tattered garments, as when she is cloathed with purple; and as much majesty when she sits on a dunghill, as when she is placed on a throne; she is as beautiful and charming when joined to the infirmities and decays of old age, as when she is united to the vigour and comeliness of youth.

^a Cicero in Paradoxis. ^b Quemadmodum enim non colliquefcit Jupiter dum simulacrum ejus liquefit; sic sapientis animus ad quoscibet adversæ fortunæ casus obdurefcit. Seneca. ^c Greg. Nyff. de Virg. initio capitum 4 & 5. Serv. in Æneid.

5. She invented and exercised the art of spinning: From hence, other virgins, if they would preserve their chastity, may learn never to indulge idleness, but to employ themselves continually in some sort of work: After the example of ^a *Lucretia*, a noble *Roman* princess, who was found late at night spinning among her maids, working, and sitting in the middle of the room, when the young gentlemen came thither from the king.

6. As the *spindle* and the *distaff* were the invention of *Minerva*, so they are the arms of every virtuous woman: When she is furnished with these, she will despise the enemy of her honour, and drive away *Cupid* from her with the greatest ease; ^b for which reason those instruments were formerly carried before the bride when she was brought to her husband's house; and somewhere it is a custom, at the funeral of women, to throw the *distaff* and *spindle* into the grave with them.

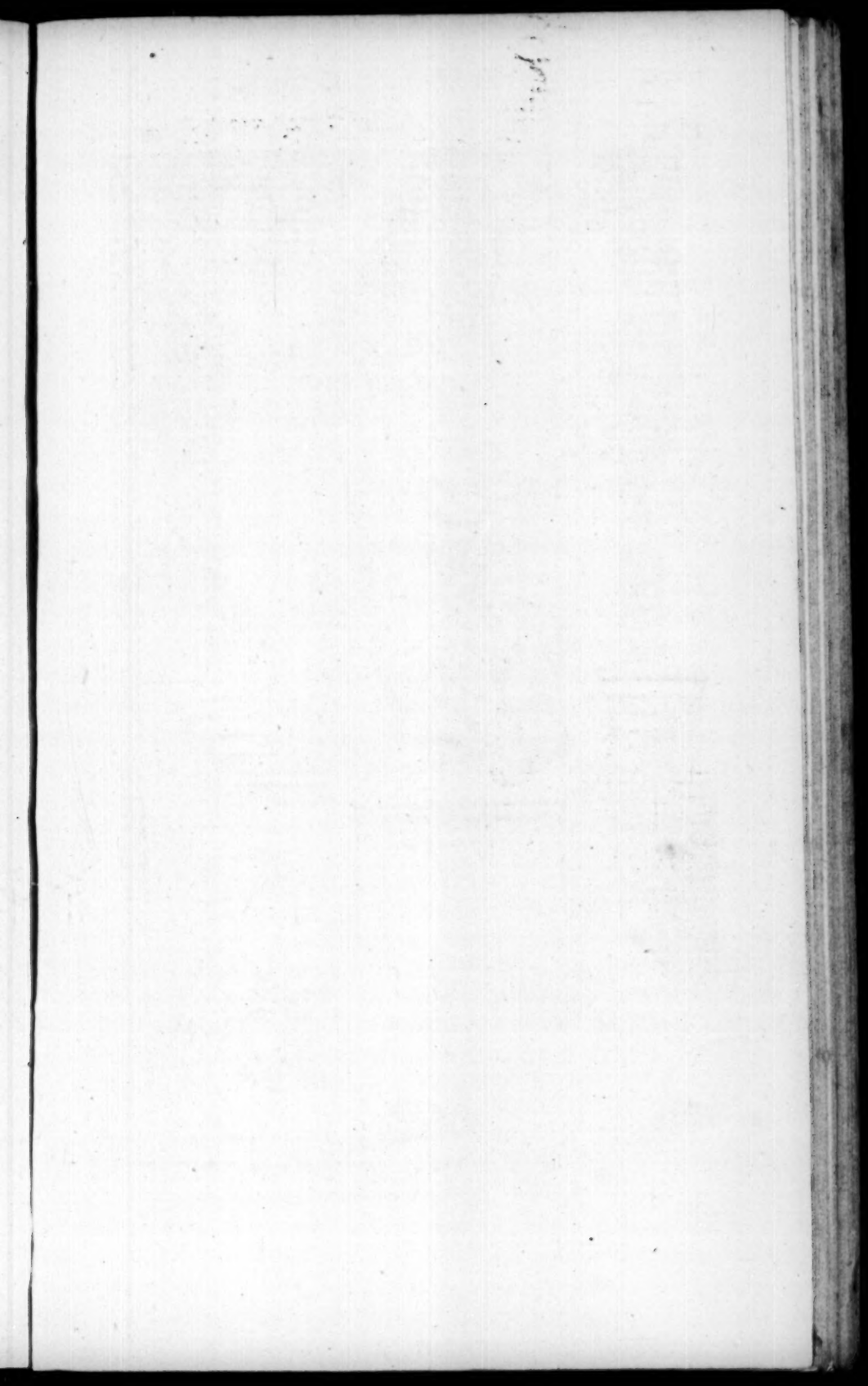
7. As soon as *Tiresias* had seen *Minerva* naked, he lost his sight: Was it for a punishment, or for a reward? Surely, he never saw things so acutely before; for then he became a prophet, and knew future things long before they were acted. Which is an excellent precept to us, That he who had once beheld the beauty of true wisdom clearly, may, without repining, lose his bodily sight, and want the view of corporeal things, since he beholds the things that are to come, and enjoys the contemplation of eternal heavenly things, which are not visible to the eye.

8. An *owl*, a bird seeing in the dark, was sacred to *Minerva*, and painted upon her images, which is the representation of a wise man, who, scattering and dispelling the clouds of ignorance and error, is clear-sighted, where others are stark blind.

^a Livy, l. 1.

^b Bellof. lib. ult. c. 13.

9. What





9. What can the *Palladium* mean, an image which gave security to those cities in which it was placed, unless that those kingdoms flourish and prosper where *wisdom* presides? It is supposed to have fallen down from heaven, that we may understand (what we find confirmed by the scripture) ^a That "every good and perfect gift comes from above, and descends from the Father of lights."

To this I add the inscription which was heretofore to be seen in the temple of *Minerva*, written in golden letters, among the *Egyptians*; ^b "I am what is, what shall be, what hath been; my veil hath been unveiled by none: The fruit which I have brought forth is this, the sun is born." Which are words, as I think, full of mysteries, and contain a great deal of sense: Let every one interpret them according to his mind.

^a Epist. Jac. i. 17. ^b Ego sum quæ sunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperì, Sol est natus. Vide Lil. Gyrald. Synt. 12.

C H A P. XII.

S.E.C.T. I. VENUS. *Her Image.*

M. TURN your eyes now to a sweet object, and view that *goddess*, in whose countenance all graces sit and play, and discover all their charms. You see a pleasantness, a mirth, a joy in every part of her face: You see a thousand pretty beauties and delights sporting wantonly in her snowy bosom. Observe with what a becoming pride she holds up her head and views herself, where she finds nothing but joys and soft delights. She is cloathed with a ^c purple

^c Philostrat. l. 2. Imag. Ovid. Metam. 15. Ovid. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet.

mantle, glittering with diamonds. By her side stand two *Cupids*, and round her are the three graces, and after follows the lovely beautiful *Adonis*, who holds up the goddess's train. The chariot, in which she rides, is made of ivory, finely carved, and beautifully painted and gilt, and is drawn by swans and doves, or swallows, as *Venus* directs, when she pleases to ride in it.

P. Is that *Venus* the goddess of love, the patroness of strumpets, the vile promoter of impudence and lust, infamous for so many whoredoms, rapes, and incests?

M. Yes, that is *Venus*, whom, in more honourable terms, men stile the goddess of the graces, the author of elegance, beauty, neatness, delight, and cheerfulness: But in reality she is, as you say, an impudent strumpet, and the mistress and president of obscenity.

P. Why then is she so beautifully painted? Why is her dress so glorious? Why is not her chariot rather drawn by swine, or dogs, or goats, than swans or doves, the purest and chastest of birds? Infernal and black spirits are attendants more suitable to her than the *Graces*.

M. What do you say? Blind foolish men used formerly to erect altars, and deify their vices; they halloved the greatest impieties with frankincense, and thought to ascend into heaven by the steps of their iniquities: But let us not inveigh against the manners of men, but rather proceed in our story of *Venus*.

You will in other places see her painted, sometimes like a young virgin rising from the sea, and riding in a shell; again, like a woman holding the shell in her hand, her head being crowned with roses. ^a Sometimes her picture has a silver looking-glass in its hand, and on its feet are golden sandals and buckles. In the

^a Philostrat. in Imagin. Pausan. in Corinth.

pictures of the *Sicyonians*, she holds poppy in one hand and an apple in the other. They consecrated to her the thighs of all sacrifices except swine; for *Venus*, though she herself be filthy and unclean, abominates swine for their uncleanness; or rather because a boar killed *Adonis* her gallant. ^a At *Elis* she was painted treading on a tortoise, shewing, thereby, that virgins ought not to ramble abroad, and that married women ought to keep silence, love their own home, and govern their family. She wore a girdle or belt, called *Cestus* (from which some derive *incestus*, *incest*) in which all kinds of pleasures, delights, and gratifications were folded up. ^b Some gave her arrows, and make *Python* or *Suada*, the goddess of eloquence, her companion.

^a Plut. in præc. connub. et lib. de Isid. et Osir.

^b Hom. Iliad. 14. Eurip. in Medea. Ex Phurnut.

SECT. II. The Descent of VENUS.

WE learn from several authors, ^c that there were four *Venuses* born of different parents; but this *Venus*, of whom we speak, was the most eminent of them, and had the beauties, as well as the blemishes, of the other commonly ascribed to her. ^d She sprang from the froth of the sea, which froth was made when they cut off the secrets of *Cælus*, or his son *Saturn*, and threw them into the sea. ^e Hence she was by the Greeks called *Aphrodite*; though others think she was so named from the madness with which lovers abound. ^f As soon as she was born, she was laid, like a pearl, in a shell instead of a cradle, and was driven by *Zephyrus* upon the island *Cyprus*, where the Hours [*horæ*]

^c Cic. de Nat. Deor. ^d Hesiod. Theogon. ^e Ex Ἀφροί, spuma; vel, ut alii dicunt, Ἀφρο τοῦ ἀπαίρειν, insanire. Ex Euripid. et Phurnaut. ^f Hom. in Hymn. ad Venerem.
received

received her, and took her into their bosoms, educated, accomplished, and adorned her; and, when she came to age, carried her into heaven, and presented her to the gods, who, being taken with her beauty, all desired to marry her; but at last she was betrothed to *Vulcan*, and afterward married to him.

SECT. III. Names of VENUS.

SHE is called *Venus*, says *Tully*; ^a because all things are subject to the laws of love, or are produced and begotten by love: Or else, as ^b others say, her name is given her, because she is eminently beautiful; for she is the goddess of beauty: Or, lastly, she is so called, because she ^c was a stranger or foreigner to the *Romans*; for, she was first worshipped by the *Egyptians*, and from the *Egyptians* she was translated to the *Greeks*, and from thence to the *Romans*.

Amica, *Ἑταῖρα* [*Hetaira*] was a name given her by the *Athenians*; ^d because she joins lovers together: and this *Greek* word is used both in a good and bad signification, signifying both a sweetheart and a strumpet.

Armata: because ^e when the *Spartan* women sallied out of their towns, besieged by the *Missenians*, and beat them, their husbands, who were ignorant of it, went out to fight, and met their wives returning from the pursuit: The men, believing them enemies, made themselves ready to fight; but the women shewed, both by words and by deeds, that they were their

^a A veniendo, quod ad omnes res veniat, vel quod per eam omnia proveniant ac progignantur. ^b Venus quasi venusta, Pausan. in Attic.

^c Venus a veniendo, quasi adventitia, sic Græcorum doctrina adventitia et transmarina vocabatur. Cic. Offic. l. i.

^d *Ἑταῖρα* id est, socia, amicos et amicas jungeret. Festus ex Apoll. et Hesych.

^e Pausan. in Lucan. et in Attic.

wives; and for this reason a temple was dedicated to *Venus armata*.

The *Sidonians* called her ^a *Astarte*, or *Dea Syria* (which goddess, others think, was the moon) and worshipped her in the figure of a star.

Apaturia, that is ^b the deceiver; for neither is any thing more deceitful than a lover, nor any thing more fraudulent than love, which flatters our eyes, and pleases us; like roses in their finest colours, but leaves a thorn in the heart; it torments the mind, and wounds the conscience.

She was called by the *Romans* ^c *Barbata*; because when the *Roman* women were so troubled with a violent itching that all their hair fell off, they prayed to *Venus*, and their hair grew again: Whereupon they made an image of *Venus* with a comb, and gave it a beard, that she might have the signs of both sexes, and be thought to preside over the generations of both, That this might be expressed more plainly, the uppermost part of the image represented a man, and the lower part of it a woman.

Cypris, *Cypria*, and *Cyprogenia*, because she was worshipped in the island of *Cyprus*. *Cytheris* and *Cytherea*, from the island of ^d *Cytherea*, whither she was first carried in a sea-shell.

There was a temple at *Rome* dedicated to *Venus Calva*; ^e because when the *Gauls* possessed that city, ropes for the engines were made with the women's hair.

Gluciana, from ^f *cluo*, an old word to fight; because her image was set up in the place, in which the peace was concluded betwixt the *Romans* and *Sabines*.

Erycina, from the mountain ^g *Eryx* in the island of

^a Epiph. contra Hæres. Euseb. 1. de Præp. Evang.

^b Ab Ααστα, fallo. Lucian. de Dea Syr. Strabo. l. 11.

^c Serv. Macrob. Suidas et alii. ^d Festus. ^e Lactant. lib. 1. Divin. Institut.

^f Vegetius de re militari.

^g Plin. l. 15. Polyb. l. 1. Serv. Æn. 1.

Sicily; upon which *Æneas* built a splendid and famous temple to her honour, because she was his mother,

^a *Horace* makes mention of her under this name.

^b She is properly called *Ridens*, and *Homer* calls her ^c a lover of laughing: for she is said ^d to be born laughing, and from thence called the goddess of mirth.

Hortensis; because she looks after the production of seed and plants in gardens. And *Festus* tells us, that the word *Venus* is by *Nævius* put for herbs, as *Ceres* is for bread, and *Neptunus* for fish.

^e *Idalia* and *Acidalia*, from the mountain *Idalus*, in the island *Cyprus*, and the fountain *Acidalius*, in *Beotia*.

Marina; because she was born of the sea, and begotten of the froth of the waters; which ^f *Ausonius* hath elegantly mentioned in his poem.

From thence she is called ^g *Aphroditis* and *Anadyomene*, that is, emerging out of the waters, as *Apelles* painted her; and *Pontia*, from *Pontus*. Hence came the custom, that those who had escaped any danger by water, used to sacrifice to *Venus*. Hence also the mariners observed those solemnities called *Aphrodisia*, which *Plutarch* describes in a treatise against *Epicurus*.

Melanis or *Melanis*, ^h that is, dark and concealed: Of which nature are all nocturnal amours, both law-

^a *Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat et Cupido.*

If you, blithe goddess, will our side defend,
Whom Mirth and brisk Desire do still attend.

Hor. l. 1. Ode 2.

^b *Suidas* Phurnut. ^c *Φιλομυδης*, i. e. amans risus, *Hom. Diad. 20.*

^d *Hesiod.* ^e *Virg. Æn. 1. et Serv. Horatius sæpe.*

^f *Orta solo, suscepta solo, patre edita Calo.*

Heav'n gave her life, the sea a cradle gave,
And earth's wide regions her with joy receive.

^g *Plin. 35. c. 10. Alex. ab Alex. Clitipho et Leucippe.*

^h *Nigra et tenebrosa*, a *μελας*, i. e. niger, quod omne amoris opus amat tenebras. *Pausan. in Arcad.*

ful and unlawful. For ^a “works of love do all of
“them seek the dark. Whence the *Egyptians* wor-
“shipped a *Venus*, called ^b *Scoteia*, a goddess to be ad-
“mired in the night,” that is, in marriage.

Meretrix; ^c because she taught the women, in *Cy-
prus*, to prostitute themselves for money.

^d *Migonitis* signifies her power in the management
of love. Therefore *Paris*, after he had mixed embraces
with *Helena*, dedicated the first temple to ^e *Venus Mi-
gonitis*, and ^f *Virgil* uses a like expression speaking of
the affairs of love.

She is called *Murcia* in *Livy* and *Pliny*, quasi *Myrtea*,
because the myrtle was sacred to *Venus*; and her tem-
ple, upon the *Aventine* mountain at *Rome*, was an-
ciently called *Murcus*.

Paphia, from the city *Paphos* in the island of *Cy-
prus*, where they sacrificed flowers and frankincense
to her. And this is mentioned by ^g *Virgil*. This

^a Pind. Od. 9. Pyrrh. ex Hesyc. ^b Σκοτειὰ καὶ νύκτι
Ζκυμασι, Dea admiranda a noctu et tenebris. Eurip. in
Hippol. ^c Lect. et Serv. ^d Ἀμιγνυμι, i. e. misceo,
Pausan. in Lacon. ^e Veneri Migonitidi.

^f — quem Rhea sacerdos,
Furtivo partu, sub luminis edidit auras,
Mixta deo mulier.

Æneid. 7.

— Him priestess Rhea bore
Into the lightsome world; so stol'n by joy,
Mix'd with a deity, she brought a boy.

^g Ipsa Paphum sublimis adit, sedesque revisit
Lata suas, ubi templum illi, centumque Sabæo
Thure calant aræ, fertisque recentibus halant. Æneid. 1.

This part perform'd, the goddess flies sublime,
To visit *Paphos* and her native clime,
Where garlands, ever green and ever fair,
With vows are offer'd, and with solemn pray'r;
An hundred altars in her temple smoke,
A thousand bleeding hearts her pow'r invoke.

image

image had not a human shape; but, as ^a *Tacitus* says, "It was from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small and sharpening toward the top like a sugar-loaf. The reason unknown." ^b *Lucan* observes, that it was usual to worship other gods in confused shapeless figures. And it is certain the goddess *Pessinuntia* (of whom we shall say more when we speak of *Cybele*) was nothing but a shapeless stone, which fell down from heaven, as we find from *Herodian*. So ^c *Tertullian* says, "Even *Pallas*, the *Athenian* goddess, and *Ceres*, the goddess of corn, both of them without any certain effigies to them, but mere rugged stakes and shapeless pieces of wood, are things that are bought and sold." And *Arnobius* adds, ^d "The *Arabians* worshipped a stone without form or shape of a deity."

Her name, ^e *Verticordia*, signifies the power of love, to change hearts, and ease the minds of men from all cares that perplex them. ^f *Ovid* mentions this power of hers. And for the same reason, *Venus* is called in the Greek ^g *Epistrophia*.

^a *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exfurgens; et ratio in obscuro. Lib. 3.*

^b ——— *simulacraque mæsta Deorum*

Arte carent, cacisque extant informia truncis.

All artless, plain, mishapen trunks they are,

Their moss and mouldiness procures a fear

^c *Et Pallas Attica et Ceres Farrea sine effigie, rudi palo, et informi ligno, prostant. Tertul. in Apoll.* ^d *Arabes informem coluerunt lapidem. Arnob. contra Gentes, Lib. 6.* ^e *Quasi corda vertens.*

^f *Templa jubet fieri Veneri, quibus ordine faciis,*

Inde Venus verso nomina corde tenet.

Fast.

Temples are rais'd to *Venus*, whence the name,
From changing minds, of *Verticordia* came.

^g *Ἐπιστροφία, quod vertat homines. Pausan. Attic.*

SECT. IV. *Actions of VENUS.*

WHAT deeds can you expect from an impudent and powerful strumpet, but those which are full of lewdness, mischief, and plagues? It were endless only to repeat the names of all those whom she has armed to the ruin of one another; whom she has turned into beasts, by inciting them to commit such monstrous wickedness, as modesty cannot mention.

For, who, without blushing, can hear the story of *Nisimene*? who, inspired by impure lust, and raging with cursed flames, ^a is said to have committed incest with her own father; for which abominable wickedness she was changed into an owl, an ugly dismal bird of the night, who, ^b conscious of her guilt, never appears in the day-time, but seeks to conceal her shame, and cover it by darkness, being driven from the society of all birds.

Who does not abhor the same fact of *Myrrha*, which was contrived and committed by the encouragement and the assistance of *Venus*? She committed incest with her own father by the assistance of *Cynaras*, her old nurse, but her sin proved her ruin; ^c for she was turned into a tree, which always, as it were, bewails its impurity, and sends forth drops like tears.

^a ——— *Patrium temerasse cubile.*

^c Ovid. Met. 4.

To have defil'd her father's bed.

^b ——— *Conscia culpæ*

*Conspēctum, lucemque fugit; tenebrisque pudorem
Celat, et a cunctis expellitur ære toto.*

Still conscious of her shame avoids the light,
And strives to shroud her guilty head in night,
Expell'd the winged choir.

^c *Quæ quanquam amisit veteres cum corpore sensus,
Flet tamen, et tepidæ manant ex arbore guttæ.*

Tho' sense with shape she lost, still weeping she
Sheds bitter tears, which trickle from her tree.

Ovid. Met. 10.

Why

Why should I mention the *Propætidæ*, the chiefs of strumpets, who denied that *Venus* was a goddess? They were the first prostitutes; and ^a were afterward turned into stones.

Why should I set before you *Pygmalion*, a statuary? who, considering the great inconveniences of marriage, had resolved to live single; but, afterward making a most elegant and artificial image of *Venus*, he fell so much in love with his own workmanship, that he begged of *Venus* to turn it into a woman, and enliven the ivory. His wishes were granted, and he begot of this image *Paphos*, from whom the ^b island *Paphos* had its name.

And here it will not be absurd briefly to relate the stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three couple of most unfortunate lovers.

Pyramus and *Thisbe* were both inhabitants of the city of *Babylon*; equal in beauty, age, conditions, and fortune. They began to love each other from their cradles. Their houses were contiguous, so that their love arose from their neighbourhood, grew greater by their mutual play, and was perfected by their singular beauty. This love increased with their years, and when they were marriageable, they begged their parents consent; which was refused, because of some former quarrels between the two families. And, that the children might not attempt any thing against their parents will, they

^a ——— *pro quo sua numinis ira
Corpora, cum forma, primum vulgasse feruntur;
Utque pudor cessit, sanguisque induruit oris,
In rigidum parvo filicem discrimine verse.* Ovid. Met. 10.

The first that ever gave themselves, for hire,
To prostitution, urg'd by *Venus*' ire;
The looks embolden'd, modesty now gone,
Convert at length to little differing stone.

^b ——— *de quo tenet insula nomen.*

Idem, ib.

From whom the island does its name receive.

were

were not permitted to see each other, or to speak together, What could *Pyramus* do? Or how could *Thisbe* bear this? There was a partition-wall between both houses, in which wall there was a small chink, never discovered by any of the servants. This crevice ^a the lovers found, and met here. Their words and their sighs went through, but kisses could not pass; which, when they parted, they ^b printed on each side of the wall. But what a fatal rapture in their hearts did this small breach in the wall produce? for their love was too great to be confined to such narrow bounds; The next night, therefore, they resolved to enjoy that liberty abroad, which they could not receive at home, by escaping into a neighbouring wood, where they agreed to meet under the shade of a large mulberry-tree, which stood close to a fountain. When night came on, *Thisbe* deceives her keepers, and escapes first, and flies into the wood; for love gave her wings. When she came to the appointed place, ^c a lioness came fresh from the slaughter of some cattle, to drink at the fountain. *Thisbe* was so frightened that she ran into a cave, and in her flight her veil fell from her head;

^a *Quid non sentit amor?*

—— *Illam primi vidistis, amantes,
Et vocis fecistis iter; tutaque per illud
Murmure blanditiæ minimo transire solebant.*

This for so many ages undescry'd,
(What cannot love find out?) The lovers spy'd,
By which their whisp'ring voices softly trade,
And passion's am'rous ambassies convey'd. *Ovid. Met. 4.*

^b ——— *partique dedere
Oscula quisque sua non pervenientia contra.*

—— Their kisses greet
The senseless stones with lips that cannot meet.

^c ——— *venit ecce recenti
Cæde Leæna boum spumantes oblita rictus,
Depositura sitim vicini fontis in unda.
When lo a lioness, with blood besmear'd,
Approaching the well known spring appear'd.*

the lioness, returning from the fountain, found the veil, and tore it with her jaws smear'd with the cattle's blood. Afterward comes *Pyramus*, and sees the print of a wild beast's foot in the gravel, and by and by finds the veil of *Thisbe* bloody and tron. He immediately imagining that she was killed and devoured by the beast, presently grew distracted, and hastened to the appointed tree; and when he could not find *Thisbe*, he threw himself upon his sword, and died. *Thisbe* in the mean time recovered from her fright, and came to the mulberry-tree; where, when she came near, she sees a ^a man expiring. At first she was amazed, and stopped, and went back frightened. But when she knew ^b who it was, she ran into the embraces of her dying lover, mingled her tears with his blood, and folding her arms about him, being almost distracted with grief, she lamented the misfortune that robbed her of her lover, ^c called

^a ——— *tremebunda videt pulsare cruentum
Membra solum.*

———— in great surprise

Blood-reeking earth, and trembling limbs she spies.

^b *Sed postquam remorata suos cognovit amores.*

But when a nearer view confirm'd her fear,
That 'twas her *Pyramus* lay weltring there.

^c *Pyrame, responde, tua te carissima Thisbe
Nominat; exaudi, vultusque attolle jacentes.*

*Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, visaque recondidit illa.*

She kiss'd his lips, and when she found them cold,

No longer could from wild complaints with-hold.

What strange mischance, what envious destiny

Divorces my dear *Pyramus* from me?

Thy *Thisbe* calls-- O, *Pyramus*, reply!

Can *Pyramus* be deaf to *Thisbe's* cry?

When *Thisbe's* name the dying lover heard,

His half-clos'd eyes for one last look he rear'd:

Which, having snatch'd the blessing of that sight,

Resign'd themselves to everlasting night.

upon

upon him to answer if he could, when his *Thyſbe* called him; but he was ſpeechleſs, and, only looking up to her, expired. And now *Thyſbe* was almoſt dead with grief. She tore her cheeks, and beat her breasts, and rent her hair, and ſhed a deluge of tears, upon his cold face; nor ſeemed to mourn, till ſhe perceived her veil, bloody, and torn, in *Pyramus's* hand. She then underſtood the occaſion of his death; and, with all her ſtrength, ſhe draws the ſword out of the body of her lover, and ſtrikes it deep into her own; and falling accidentally on him, gave him a cold kiſs, and breathed her laſt breath into his boſom. The tree was warmed with the blood of theſe unfortunate lovers, ſo that it became ſenſible of their miſfortune, and mourned. Its berries, which were before white, became firſt red with grief, and bluſhed for the death of *Pyramus*; when *Thyſbe* alſo died, the berries then became black and dark, as if they had put on mourning.

In the next place hear the ſtory of *Atalanta*, and *Hippomenes*. She was the daughter of King *Schaneus*, or *Caneus*. It was doubted whether her beauty or ſwiftness in running were greater. When ſhe conſulted the oracle, whether ſhe ſhould marry or no, ſhe received this answer, that marriage would be fatal to her. Hereupon the virgin hid herſelf in the woods, and lived in places remote from the converſation of men. But the more ſhe avoided them, the more eagerly they courted her. Her diſdain inflamed their deſires, and her pride raiſed their adoration. At laſt, when ſhe ſaw ſhe could not otherwiſe deliver herſelf from the importunity of her lovers, ſhe made this agreement with them: “You court me in vain, ſays ſhe; he who
“overcomes me in running, ſhall be my huſband;
“but they who are beaten by me ſhall ſuffer death;
“I will be the victor’s prize, but the vanquiſhed’s
“punishment. If theſe terms pleaſe, come go with
“me into the field.” They all agreed to theſe conditions;

ditions^a; they strove to outrun her; but they were all beaten and put to death, according to the agreement; suffering the loss of their lives for the fault of their feet. Yet the example of these gentlemen did not deter *Hippomenes* from undertaking the race. He entertained hopes of winning the victory; because *Venus* had given him three golden apples, gathered in the gardens of the *Hesperides*; and also told him how to use them. *Hippomenes* briskly set out and began the race; and when he saw that *Atalanta* overtook him, he threw down a golden apple: The beauty of it enticed her, so that she went out of her way, followed the apple, and took it up. Afterward he threw down another, and she stopped again to reach it; and again a third; so that while *Atalanta* was busied in gathering them up, *Hippomenes* reached the goal, and took the lady as the prize of his victory. But how inconstant is *Venus*? And how base is ingratitude? *Hippomenes*, being drunk with love, gave not due thanks to *Venus*, but was forgetful of her kindness. The goddesses resented it, and inflamed them with such strong impatient desires, that in their journey they dared to satisfy their passions in a temple; for which sacrilege they were immediately punished, for they were turned into lions.

Lastly, let *Paris* and *Helena* come upon the stage. *Paris* was the son of *Priamus*, king of *Troy*, by *Hecuba*. His mother, when she was big-bellied, dreamt that she brought forth a *burning torch*: And, asking the oracle the interpretation of it, was answered, that it did portend the burning of *Troy*, and that the fire should be kindled by that boy which she had in her womb.

^a *Venit ad hanc legem temeraria turba procerum.*

All her mad wooers take the terms propos'd.

^b *Declinat cursus, aurumque volubile tollit.*

She, greedy of the shining fruit, steps back.
To catch the rolling gold.

Therefore, as soon as the child was born, by the command of *Priamus*, he was exposed upon the mountain *Ida*; where the shepherds brought him up privately, and educated him, and called him *Paris*. When he arrived at maturity, many excellent endowments and qualities shone in him. He gave such great tokens of singular prudence and equity in deciding controversies, that when a difference of any consequence arose among the goddesses, they referred it to his judgement to be determined. The goddess ^a *Discordia* was the occasion of the contention: For, because all the gods and goddesses, except herself, were invited to the marriage of *Peleus*, she was angry and resolved to revenge the disgrace: when, therefore, they all had met and sat down at table, she came in privately, and threw down upon the table an apple of gold, on which was this inscription, ^b *Let the fairest take it.* Hereupon arose a quarrel among the goddesses; for every one thought herself the handsomest. But, at last, all the others yield to the three superior goddesses; *Juno*, *Pallas*, and *Venus*, who disputed so eagerly, that *Jupiter* himself was not able to bring them to agreement. He resolved therefore to leave the final determination of it to the judgement of *Paris*; so that she should have the apple to whom *Paris* should appoint it. The goddesses consent, and call for *Paris*, who was then feeding sheep upon a mountain. They tell him their business; they every one court his favour with great promises. *Juno* promised to reward him with power; *Pallas* with wisdom: and *Venus* promised him the most beautiful woman in the world. In short, he observed them all very attentively; but nature guided him to pronounce *Venus* the fairest, and to assign to her the apple of gold. Nor did *Venus* break her promise to *Paris*;

^a Dion. Chrysof. Orat. 20. Philostrat. in Icon.

^b *Pulchrior accipiat, vel Detur pulchriori.*

for in a little time *Paris* was owned to be king *Priam's* son, and sailed into *Greece* with a great fleet under the colour of an embassy, to fetch away *Helena*, the most beautiful virgin in the world: who was betrothed to *Menelaus*, king of *Sparta*, and lived in his house. When he came, *Menelaus* was absent from home; and, in his absence, *Paris* carried *Helena* to *Troy*. *Menelaus* demanded her, but *Paris* refused to send her back; whereupon that fatal war between the *Grecians* and *Trojans* broke out, in which *Troy*, the metropolis of all *Asia*, was taken and miserably burnt, in the year of the world 2871. There were killed eight hundred sixty-eight thousand of the *Grecians*; among whom *Achilles*, their general, lost his life, by the treachery of *Paris* himself. There were slain six hundred seventy-six thousand of the *Trojans*, from the beginning of the war to the betraying of the city (for it was thought that *Æneas* and *Antenor* betrayed it) among whom *Paris* himself was killed by *Pyrrhus* or *Philoctetes*; and his brother *Hector*, ^a the pillar of his country, was killed by *Achilles*. And when the city was taken and burnt, king *Priamus*, the father of *Paris* and *Hector*, at once lost all his children, *Hecuba* his queen, his kingdom, and his life. *Helena*, after *Paris* was killed, married his brother *Deiphobus*: Yet she, at last, betrayed the castle to the *Grecians*, and admitted *Menelaus* into her chamber to kill *Deiphobus*; whereby it is said, she was reconciled to the favour of *Menelaus* again. But these things belong rather to history than fable, to which let us return.

^a Patriæ columnen.

SECT. V. VENUS's Companions; HYMENEUS, the
CUPIDS, the GRACES, ADONIS.

THE first of *Venus's* companions was the god *Hymenæus*. He presided over marriage, and was the protector of Virgins. He was the son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue virgins carried away by thieves, and restore them to their parents. He was of a very fair complexion; crowned with the *amaracus* or sweet marjoram, and sometimes with roses; in one hand he carried a torch, in the other a veil of a flame colour, to represent the blushes of a virgin. Maids newly married offered sacrifices to him, as they did also to the goddess *Concordia*.

Cupid was the next of *Venus's* companions. He is called the god of love, and ^a many different parents are ascribed to him, because there were many *Cupids*. *Plato* ^b says, he was born of *Penia*, the goddess of poverty, and *Porus* the son of *Counsel* and *Plenty*. ^c *Hesiod* relates, that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cœlum*. *Alcæus* says he was the son of *Lite* and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmaeon* to *Zephyrus* and *Flora*. But whatever parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a son, or as a servant ^d.

The poets speak of two *Cupids*. One of which is an ingenious youth ^e, the son of *Venus* and *Jupiter*, a celestial deity; the other an obscure debauchee, the son of *Nox* and *Erebus* (*hell and night*) a vulgar god, whose companions are drunkenness, sorrow,

^a Philostrat. in Icon. ^b Plato in Sympoſ. ^c Vide
Nat. Com. et Lil. Gyrard. ^d Cic. de Nat. Deor. ^e Plato
in Phædro.

enmity, contention, and such kind of plagues. One of these *Cupids* is called *Eros*, and the other *Anteros*; both of them are boys, and naked, and winged, and blind, and armed with a bow and arrows and a torch: ^a They have two darts of different natures; a golden dart which procures love, and a leaden dart, which causes hatred: ^b *Anteros* is also the god who revenges slighted love.

Although this be the youngest of all the gods in heaven, yet his power is so great, that he is esteemed the strongest of them: for he subdues them all. Without his assistance his mother *Venus* is weak, and can do nothing, as she herself ^c confesses in *Virgil*.

P. But why is *Cupid* naked?

M. He is naked because the lover has nothing of his own, but deprives himself of all that he has for his mistress's sake; he can neither cover nor conceal any thing from her; of which *Sampson* is a witness: For he discovered to his beloved mistress even the secret on which his safety depended; and here his understanding was blinded before his eyes. Another says, that *Cupid* is naked, ^d because lovers delight to be so.

Cupid is a boy; because he is void of judgement: His chariot is drawn by lions, for the rage and fierceness of no creature is greater than the extravagance and madness of violent love. He is *blind*; because a lover does not see the faults of his beloved object, nor consider in his mind the mischief proceeding from that passion. He is *winged*; because nothing

^a Plut. apud Stobæam. ^b Scholiast. in Theocr. 10. Id. Pausan. in Boeot. Plut. in Sympot.

^c *Nate, mee vires, mea magna potentia, solus.* Æneid. 4. Thou art my strength, O son, and pow'r alone.

^d *Quare nuda Venus, nudi pinguntur Amores?*

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the Loves are so?

Those that love nakedness should naked go.

flies swifter than love: It is well known that he who loves to-day may hate to-morrow; the space of one day often sees love and aversion, in their turns, reigning in the same person; nay, *Aminon*, King *David's* son, both loved and hated the same woman in a shorter space of time^a. Lastly, he is armed with arrows; because he strikes afar off.

The *Graces*, called ^b *Charites*, were three sisters, the daughters of *Jupiter* and *Eurynome*, or *Eunomia*, as *Orpheus* says; or, as others rather say, the daughters of *Bacchus* and *Venus*. The first was called ^c *Aglaia*, from her cheerfulness, her beauty, or her worth; because kindness ought to be performed freely and generously. The second, ^d *Thalia*, from her perpetual verdure; because kindness ought never to die, but to remain fresh always in the receiver's memory. The third, ^e *Euphrosyne*, from her cheerfulness; because we ought to be free and cheerful, as well in doing, as in receiving a kindness.

These sisters were painted naked (or in transparent and loose garments) young and merry, and all virgins, with hands joined. One was turned from the beholder, as if she was going from him; the other two turned their faces, as if they were coming to him; whereby we understand, that when one kindness is done, thanks are twice due; once when received, and again when it is repaid. The *Graces* are naked; because kindnesses ought to be done in sincerity and candour, and without disguise. They are young; because the memory of kindnesses received ought

^a 2 Samuel xiii.

^b *Χαριτες*, dictæ ἀπο τῆς χάρις, i. e. a gaudio.

^c *Αγλαία*, id est, splendor, honestas, vel dignitas.

^d *Θαλία* (nam *θάληα* est musæ nomen) id est, viriditas et concinnitas a *θαλλω* vireo.

^e *Εὐφροσύνη*, id est, lætitia et urbanitas. Vide Hesiod. in Theogon.

never to grow old. They are virgins; because kind-
nesses ought to be pure, without expectation of re-
quital; or because we ought never to give or receive
a base or immodest kindness. Their hands are join-
ed; because ^a *one good turn requires another*: There
ought to be a perpetual intercourse of kindness and
assistance among friends.

Adonis was the son of *Cynarus*, king of *Cyprus*,
and *Myrrha*. As he was very handsome, *Venus* took
great delight in him, and loved his company. When
he hunted, a boar goaded his groin with his tusks,
and killed him. *Venus* bewailed his death with much
sorrow and concern, and changed his blood, which
was shed on the ground, into the flower *Anemone*,
which ever since has retained the colour of blood.
And while she ran to assist him, being led by his
dying voice, she pricked her foot with a thorn,
and the blood which came from thence, fell on the
rose, which before was white, being hereby made
red.

Some add another pleasant conceit. They say, that
when *Venus* and *Proserpina* contended before *Jupiter*,
which should have *Adonis*, *Jupiter* referred them to
Calliope, whom he appointed to be judge of their quarrel.
Calliope gave this sentence, that *Adonis* should serve
Venus every year six months, and wait upon *Proserpina*
the other six. The meaning of which fable is this:
Venus is the earth, and her *Adonis* is the sun. She
reigns with him six months, attired with beauteous
flowers, and enriched with fruit and corn; the other
six months, the sun leaves us, and goes, as it were,
to live with *Proserpina*.

Lastly, from *Adonis* comes the proverb, ^b *Adonis's*
gardens, by which are signified all those things that
are fine and gay, but useless and trifling.

^a *ἄριστος ἄριστον τίκτει*, i. e. *Gratia gratiam parit*, in Adag.

^b *Adonidis horti*, in Adag.

SECT. VI. *The Explanation of the Fable. The Amourousness of VENUS.*

THE *Graces*, *Cupid*, and *Adonis*, are *Venus's* companions, whereby is described that ungovernable appetite and inclination, which is in men toward obscene pleasures.

1. She is called the *goddess of beauty and comeliness*; because *beauty* is the greatest fomentor of impure desires. She, sitting on a frail corporeal throne, subdues the soul. She, by her flattery and enticement, steals into the affections, drives away virtue, and basely inflaves the whole man. The *Cythereans* worshipped *Venus* armed. Beauty needs no weapons: She who possesses that is sufficiently armed. *Anacreon* ingeniously tells us, that nature gave women beauty, that they might use it instead of spears and shields, and conquer with greater speed and force, than either iron or fire can. *Helena*, *Phryne*, and innumerable others, are witnesses of this truth. One lady, when she was bound to the stake to be stoned, with the lightning of her eyes disarmed her executioners: Another, when her crime was proved, and though she had often offended before, when she tore her garments, and opened her breast, she stopped the judge's mouth; and when her beauty pleaded her cause, every body acquitted her.

2. Beauteous *Venus* rides in a chariot, as it were to triumph over her subdued enemies, whom love, rather than force, has conquered. See has her ambushes, but they are composed of pleasure and enjoyment: She skirmishes with delights, and not with fire and bullets. The wounds she gives are bloodless and gentle: She uses no other flames than what she kindles with her eyes, and draws the arrows, which she shoots, from no other quiver. And if she fights thus, it is no wonder that she makes the enemy fly to her, rather than from her.

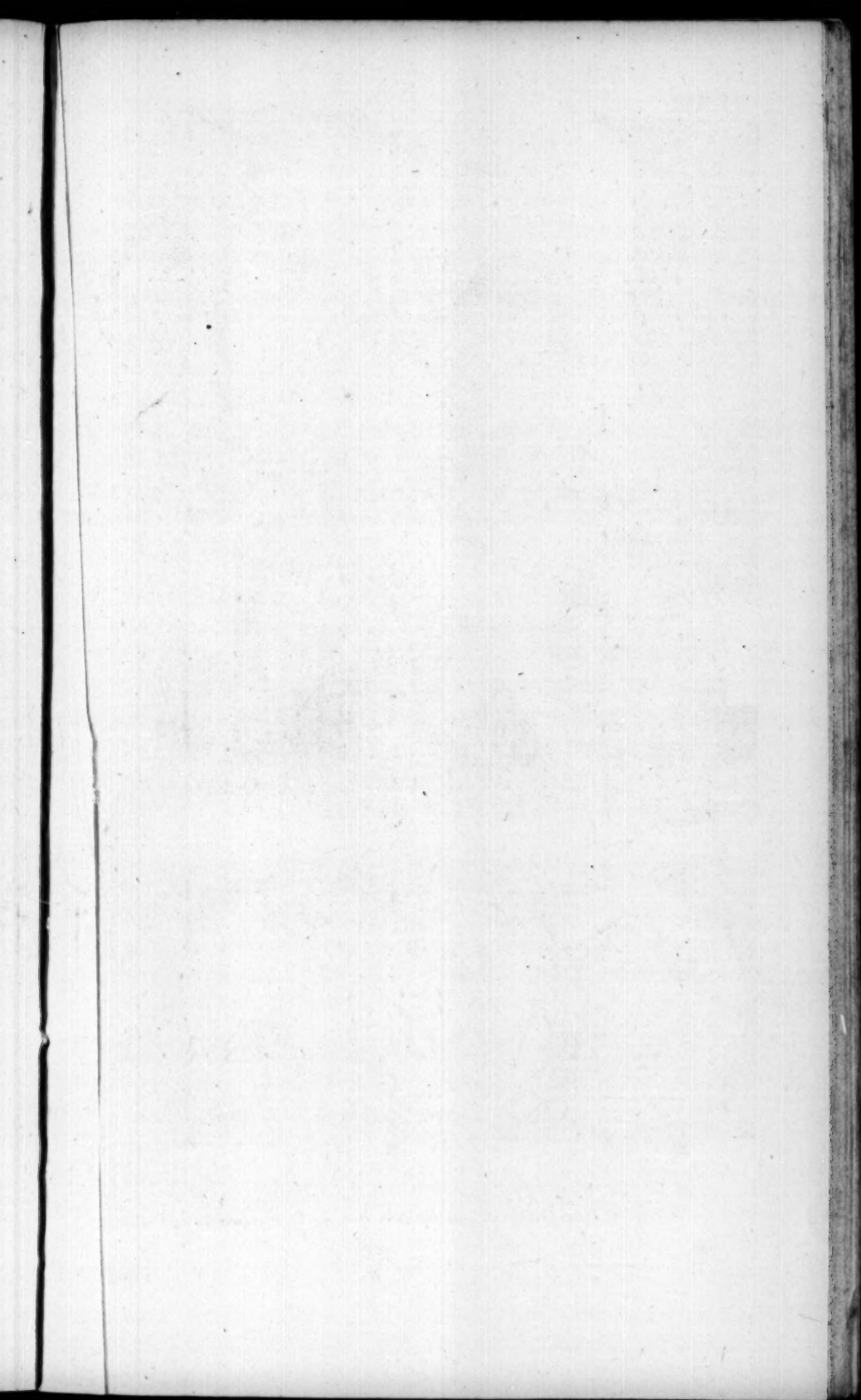
3. She wears a crown; because she is always victorious. Beauty never wants success; because she fights at leisure, conquers in time of peace, and triumphs with her eyes. Thunder is contained even in her silence, and lightning in her look. She seizes the breast, storms the mind, and takes it captive with one assault, nay, with one look. Beauty speaks without a voice, forces us without violence, ties us down without fetters, and charms us without witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refused to see her in *Cleopatra*, lest himself should be taken, and the conqueror of the world submit to a woman: When therefore she pleaded and made her defence, he opened his ears, but shut his eyes.

4. She carries a looking-glass; that the brittleness of the glass may remind her of the frailty of her beauty. She is crowned with flowery garlands; because nothing is more fading than beauty, which, like a flower, is blasted by the least breath, broken by the least accident, and dies in the shortest moment.

5. She is born from the sea; because as many storms and tempests afflict the lover, as disturb the sea: Nothing but bitterness is his portion; so that we may say, that ^ato love is to swallow a bitter potion. This is certainly true; that the bitterness of the sea is sweet, if compared with the bitterness of love. But suppose love had sweetness, yet, like the sea, from whence *Venus* sprang, it is full of tempestuous desires, and stormy disappointments. How many vessels have been shipwrecked there? How many goods lost? What destruction, not only of men's estates, but of their understandings also, have happened there? Instances of which, every body, who is not blind, has observed.

6. Consider the adulteries, rapes, and incests, of which *Venus* is accused, and you will find which way

^a Amare esse amatori amarum.





her beauty tends. See the precipices into which that *ignis fatuus* in her eyes betrays its admirers. Though her face appears pure and cool as the ice, it creates a passion both impure and hot as fire. From that stream of sparkling fire which comes from her eyes, clouds of dark and hellish impurity, and black mists of lust proceed. Thus, by a strange contradiction, many are blinded by others eyes, and find tumults raised in their breasts from the calm serenity of others looks; grow pale at the redness in their cheeks; lose their own beauty in admiring the beauty of others, and grow immodest by loving modesty.

P. How far will the fervour and the flowing tide of your wit and fancy carry you? The beauty of this goddess, has raised your admiration.

M. It has rather moved my indignation: but however, you do well in stopping me. She hath detained us longer than I expected, though not without reason; because she is one of the greatest of all the goddesses. The rest are less illustrious, and will by no means detain us so long.

C H A P. XIII.

L A T O N A.

LATONA, whom you see standing next to *Venus*^a, was the daughter of *Phæbe* and *Cæus* the *Titan*. So great was her beauty that *Jupiter* fell in love with her, and deflowered her: When *Juno* perceived that she was big with child by him, she cast her out of heaven to the earth, and obliged *Terra* by an oath, not to give her any where an habitation to bring forth in: And besides, ^b she set the serpent *Python* upon her, to persecute her all over the world. *Juno* however, was dis-

^a Apollodor. l. 1. Ovid. Metam. 6. ^b Orph. in Hymn

appointed in every thing; for the island *Delos* received *Latona*, where, under a palm, or an olive-tree, she brought forth *Diana*; who, as soon as she was born, performed the office of midwife to her mother, and took care of her brother *Apollo* as soon as he was born.

P. But if *Terra* swore that she would allow no place to *Latona*, how could she bring forth in *Delos*.

M. Very well; ^a for they say, that this island formerly floated in the sea, and at that time was hid under the waters when *Terra* took her oath, but emerged afterward by the order of *Neptune*, and became fixed and immoveable for *Latona's* use; from which time it was called ^b *Delos*, because it was now visible, like other places.

P. But why did the island *Delos* emerge for *Latona's* use?

That is not strange: For this island was sister to *Latona*. Some say that her name was formerly *Asteria*, whom *Jupiter* loved and courted, but she was converted into an island: But others report, that she was ^c converted into a quail, and flew into this island, which was therefore among other names, called ^d *Ortygia*. *Niobe's* pride, and the barbarity of the countrymen of *Lycia*, increase the fame of this goddess.

Niobe was the daughter of *Tantalus*, and the wife of *Amphion* king of *Thebes*. ^e She was so enriched with all the gifts of nature and fortune, and her happiness was so great, that she could not bear it; wherefore, puffed up with pride, and full of self-conceit, she began to despise *Latona*, and to esteem herself greater than her, saying, "Is any happiness to be compared to mine,

^a Lucian in Dial. Iridis et Neptuni.
conspicua et manifesta. ^c Ovid. 15. Met.
ορνυγος, a coturnice. ^e Ovid. 6. Metam.

^b *Δηλος*, id est,
^d *Απο της*

"who

“^a who am out of the reach of fortune? She may
 “rob me of much wealth, and leave me still very
 “rich. Does any one’s wealth exceed mine? Is any
 “one’s beauty like mine? Have I not seven most
 “beautiful daughters, and as many ingenious and
 “handsome sons? And have I not therefore reason to
 “be proud?” In this manner did she boast of her
 happiness, and despise others in comparison of herself;
 but her mad pride, in a short time, deprived her of all
 that happiness which she had possessed, and reduced
 her from the height of good fortune to the lowest de-
 gree of misery: For when *Latona* saw herself despised,
 and her sacrifices disturbed by *Niobe*, she appointed
Apollo and *Diana* to punish the injury that was offer-
 ed to their mother. Immediately they two go, with
 their quivers well filled with arrows, to *Niobe*’s house;
 where first they kill the sons, then the daughters, and
 next the father, in the sight of *Niobe*, who by that
 means ^b was stupified with grief, till at length she was

^a *Major sum quam cui possit fortuna nocere ;
 Multaque ut cripiat, multo mihi plura relinquet.
 In quacumque domus adverti lumina partem,
 Immensae spectantur opes. Accedat eodem
 Digna Dea facies. Huic natus adjice septem,
 Et totidem juvenes ; et mox generosque, nurusque ;
 Querite nunc habeat quam nostra superbia causam ?*
 My state’s too great for fortune to bereave;
 ‘Tho’ much she lavish, she much more must leave.
 Throughout my court behold in ev’ry place
 Infinite riches! Add to this a face
 Worthy a Goddess: Then, to crown my joys,
 Seven beauteous daughters, and as many boys.
 All these by marriage to be multiply’d
 Behold, have we not reason for our pride.

^b ———. *Orba resedit
 Exanimis inter natos, natusque, virumque,
 Dirigitque malis.*
 She by her husband, sons and daughters fits
 A childless widow, waxen stiff with woes.

turned into marble, which, because of this misfortune, sheds many tears to this day.

The rustics of the country *Lycia*, in *Asia*, also experienced the anger of *Latona* with their ruin; for, when she wandered in the fields very big with twins, the heat of the weather, and the toil of her journey, brought such a drought upon her, that she almost fainted with thirst. At last discovering a spring in the bottom of the valley, she ran to it with great joy, and fell on her knees ^a to drink the cool waters; but the neighbouring clowns hindered her, and bid her depart. She earnestly begged leave, and they as furlily denied it; she did not desire, ^b she said, to muddy the streams by washing herself in them, but only to quench her thirst,

^a ——— *gelidos potura liquores.*

To quench her Thirst with the refreshing Stream.

^b *Quid prohibetis aquas? usus communis aquarum est.*

Quas tamen ut detis, supplex peto. Non ego nostros

Abluere hic artus, lassataque membra parabam:

Sed relevare sitim. Caret os humore loquentis.

Et fauces arent, vixque est via vocis in illis.

Haustrus aquæ mihi Nectar erit, vitamque fatebor

Accepisse

Quem non blanda Deæ potuissent verba movere?

Hi tamen orantem perslant prohibere; minasque,

Ni procul abscedat, conviciaque insuper addunt.

Nec satis est; ipsos etiam pedibusque manuque

Turbavere lacus, imoque e gurgite mollem

Huc illuc limum saltu movere maligno.

———— Why hinder you, said she,

The use of water, that to all is free?

'The sun, air, water, nature did not frame

Peculiar; a public gift I claim;

Yet humbly I intreat it, not to drench

My weary limbs, but killing thirst to quench.

My tongue wants moisture, and my jaws are dry;

Scarce is there way for speech. For drink I die,

Water to me were nectar. If I live,

'Tis by your favour, ———

With

thirst, now she was almost choaked with drought. They regarded not her entreaties, but, with many threats, endeavoured to drive her away; and, lest she should drink, they leaped into the water and muddied the stream. This great inhumanity moved the indignation of *Latona*, who, not able to bear such barbarous treatment, cursed them, and said to them, “^a May ye always live in this water.” Immediately they were turned into frogs, and leaped into the muddy waters, where they ever after lived.

With whom would not such gentle words prevail?
 But they, persisting to prohibit, rail;
 The place, with threats, command her to forsake;
 Then with their hands and feet, disturb the lake,
 And, leaping with malicious motions, move
 The troubled mud; which, rising, floats above.

^a *Æternum stagno, dixit, vivatis in isto:*

Eveniunt optata deæ.

Still, said she, may ye in this water dwell,
 And as the goddesses wish'd, it happ'd.

C H A P. XIV.

A U R O R A.

M. **W**HO do you think that stately ^b goddess is, that is drawn in a chariot of gold, by white horses?

P. Is it not *Aurora*, the daughter of *Terra* and *Titan*, the sister of the Sun and the Moon, and the mother of the stars and the winds? I fancy so; because her countenance shines like gold, and her fingers are red like roses, and ^c *Homer* describes *Aurora* after that manner.

^b Virg. *Æneid.* 6. Theocr. in *Hyla.* Apoll. l. 1.

• Hymn. in *Venerem.*

M. Your observation is very right ; it is, as you say, *Aurora*, whom the ^a *Greeks* call by another name : you have named her parents right ; yet ^b some say, that she was the daughter of *Hyperion* and *Thia*, or else *Pallas*, from whom the poets also called her *Pallantias*.

P. Does history relate nothing done by her ?

M. Yes, ^c she by force carried two beautiful young men, *Cephalus* and *Tithonus*, into heaven.

Cephalus married *Procris*, the daughter of the king of *Athens*, when *Aurora* could by no persuation move him to violate his marriage-vow, she carried him into heaven ; but even there she could not shake his constancy : Therefore she sent him again to his wife *Procris*, disguised in the habit of a merchant ; who, being desirous to try her fidelity to her absent husband, tempted her, with much courtship and many presents, to yield to his desires : and, when she almost consented, he cast off his disguise, and chid his wife for her inconstancy. She was greatly ashamed, and hid herself in the woods : but afterward was reconciled to her husband, and gave him an arrow, which never missed the mark, which she had received from *Minos*. When *Cephalus* had this arrow, he spent his whole time in hunting and pursuing wild beasts. ^d *Procris*, suspecting that her husband loved some nymphs, went before, and lay in a bush, to discover the truth : but when she moved carelessly in the bush, her husband heard the rustling, and, thinking that some wild beast was there, drew his bow, and shot his wife with his unerring arrow.

Tithonus was the son of *Laomedon*, and brother of *Priamus*. ^e *Aurora* for his singular beauty, carried

^a Græce dicitur *Ἠώς*, et *Ἑως*, unde *Eous* et *Heous*. Latinis nominatur *Aurora*, quasi *Anrea*. Est enim, ut inquit *Orpheus* in Hymnis, *Ἀγγεῖα Θιὸν Τιτανός*, id est *Solis Nuncia*. ^b *Hesiod.* in *Theogon.* ^c *Ovid.* *Met.* 7. *Pausan.* in *Lacon.* ^d *Ovid.* *Metam.* 7. ^e *Horatii Carm.* l. 2.

him up to heaven, and married him; and, instead of a portion, obtained from the Fates immortality for him; and she had *Memnon* by him: but she forgot to ask the Fates to grant him perpetual youth, so that he became so old and decrepid, that, like an infant, he was rocked to sleep in a cradle. Hereupon he grew weary of life, and, wishing for death, asked *Aurora* to grant him power to die. She said, that it was not in her power to grant it; but that she would do what she could; ^a and therefore turned her husband into a grass-hopper, which, they say, moults when it is old, and grows young again.

P. And what became of *Memnon*?

M. *Memnon* went to *Troy*, to assist king *Priam*, where, in a duel with *Achilles*, he was killed; ^b and, in the place where he fell, a fountain arose, which every year, on the same day on which he died, sends forth blood instead of water. But, as his body lay upon the funeral pile to be burnt, it was changed into a bird by his mother *Aurora*'s intercession; and many other birds of the same kind flew out of the pile with him, which, from his name, were called *Aves Memnonia*: These dividing themselves into two troops, and, furiously fighting with their beaks and claws, with their own blood, appeased the ghost of *Memnon*, from whom they sprung.

There was a statue of this *Memnon*, made of black marble, and set up in the temple of *Serapis* at *Thebes*, in *Egypt*, of which ^c they relate an incredible story: For it is said, that the mouth of this statue, when first touched by the rays of the rising sun, sent forth a sweet and harmonious sound, as though it rejoiced when its mother *Aurora* came, but, at the setting of the sun, it sent forth a low melancholy tone, as tho' it lamented its mother's departure.

^a Ovid. *Metam.* 9.

^b Ovid. *Metam.* 13.

^c *Lucian.* in *philosoph.* *Tsetzes Chil.* 6.

And thus I have told you, *Palæophilus*, all things, which I thought useful, concerning the celestial gods and goddeſſes.

P. How much am I indebted to you for this, my moſt kind friend ! But what now ? Are you going away ? Will you not keep your word ? Did you not promiſe to explain *all the images* in the fabulous *Pantheon* ?

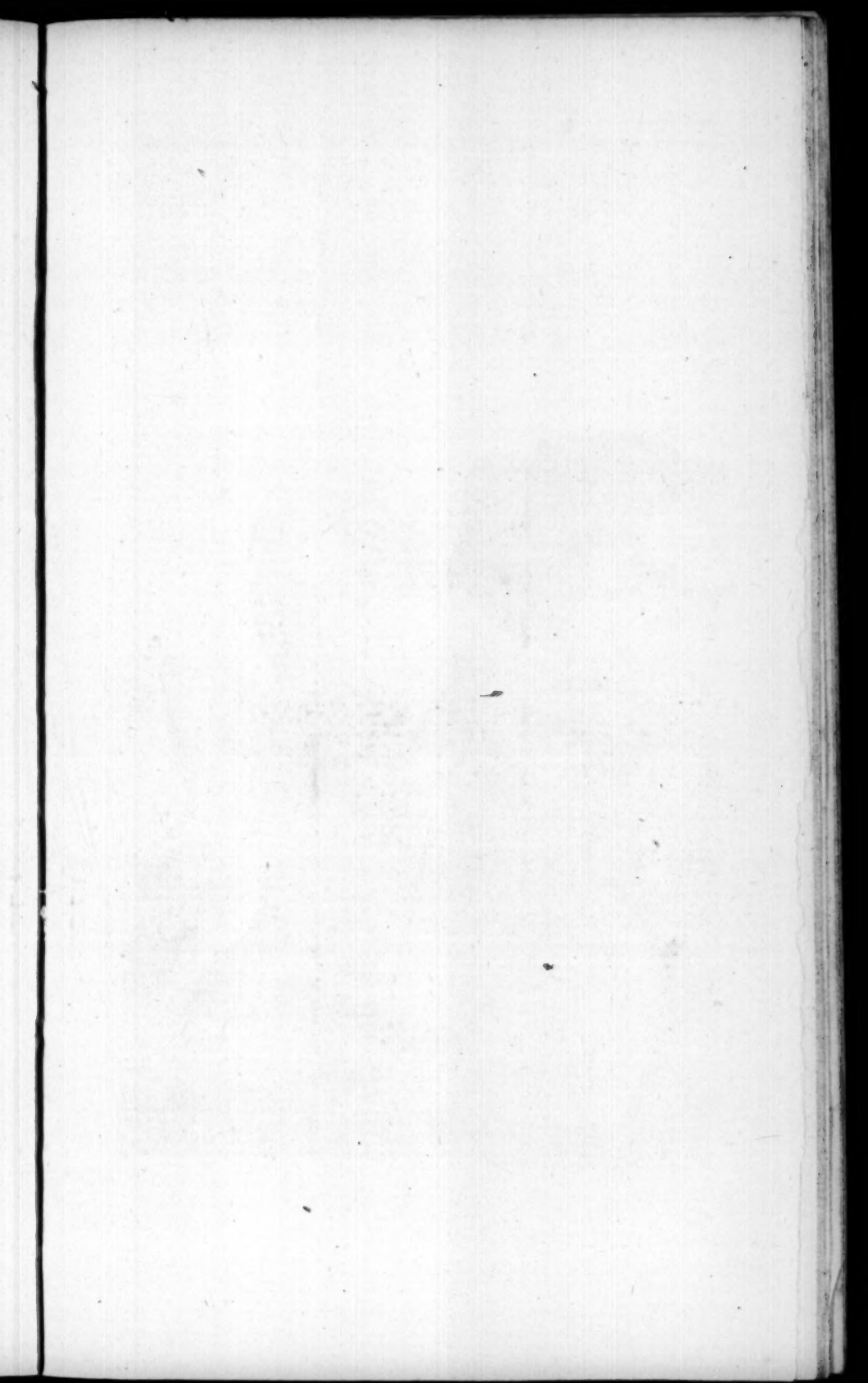
M. Never trouble yourſelf ; what I undertake I will ſurely perform. But would you have us ſtay here all day without our dinner ? Let us dine, and we will ſoon return again to our buſineſs. Come, you ſhall dine with me in my houſe.

P. Excuse me, Sir ; I will not give you that trouble, I had rather dine at my own inn.

M. What do you talk of trouble ? I know no perſon, whoſe company is more obliging and grateful. Let us go I ſay : You are not your own maſter to-day. Obey then.

P. I do ſo : —I wait upon you.

PART





OF THE
G O D S
OF THE
H E A T H E N S.

P A R T II.

Of the Terrestrial Deities.

C H A P. I.

S E C T. I. SATURN. *His Image, Family, and Actions.*

P. **N**OW certainly, since we have dined so well, you will speak, and I shall mind better. Come on: Whereabouts will you have me look?

M. Look at the wall on the right. Upon that wall, which is the second part of the *Pantheon*, as well as of our discourse, you see the *Terrestrial* deities divided into two sorts; for some of them inhabit both the cities and the fields indifferently, and are called in general ^a *the terrestrial gods*: But the others live only in the countries and the woods, and are properly called ^b *the gods of the woods*. We will begin with the first.

^a Dii Terrestres urbes et campos promiscue incolunt.

^b Dii autem Sylvestres rure tantum et in sylvis degunt.

Of the *Terrestrial gods* (which are so called, because their habitation is in the *earth*) the most celebrated are *Saturn*, *Janus*, *Vulcan*, *Æolus*, and *Momus*. The *terrestrial goddesses*, are *Vesta*, *Cybele*, *Ceres*, the *Muses*, and *Themis*; they are equal in number to the celestial gods and goddesses. We will begin with the eldest, *Saturn*, whose image you see there.

P. Is that decrepid, wrinkled old man ^b *Saturn*, with a long beard, and hoary head? His shoulders are bowed like an arch, and his jaws are hollow and thin; his eyes are full of corruption, and his cheeks sunk, his nose flat, his forehead full of furrows, his chin turning up, his lips black and blue, his little ears flapping, and his hands crooked; his right hand holds a rusty scythe, and his left hand a child which he is about to devour.

M. It is indeed *Saturn*, the son of *Terra* (or *Vesta*) and *Cælum*, ^d *Cælus*, or *Cælius*, ^e who was the son of *Æther* and *Dies*, and the oldest of all the gods. This *Cælum* (according to the story) married his own daughter *Vesta*, and begat many children of her, the most eminent of which was *Saturn*, whose brothers were the *Cyclops*, *Oceanus*, *Titan*, ^f the hundred-handed giants, and divers others; his sisters were *Ceres*, *Tethys*, and *Ops*, or *Rhea*, whom he afterwards married. The sisters persuaded their mother *Vesta* to exclude *Titan* or *Titanus*, the eldest son, and appoint *Saturn* heir of his father's kingdom. When *Titan* saw the fixed resolution of his mother and sisters, he would not strive against the stream, but voluntarily quitted his

^a Virg. *Æneid.* 7.

^c Martian. apud Liliū Gyrāld.

^d Græce dicitur *υφανος*.

^e Nonn. lib. 21. Dionys. Lact. Placid. in *Thebaid.* l. 6.

^f Centimani.

right, and transferred it upon *Saturn*, under condition, that he should not bring up any male children, that so, after *Saturn*'s death, the kingdom might return to the children of *Titan*.

P. Did *Saturn* accept that condition ?

M. He not only accepted, but sincerely kept it, whilst he could ; but at last his design was prevented : For when his wife *Ops* perceived that her husband devoured all her male children, when she brought forth the twins *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in mount *Ida*, by the priestesses of *Cybele*, who were called *Curetes*, or *Corybantes*. It was their custom to beat drums and cymbals, while the sacrifices were offered up, and the noise of them hindered *Saturn* from hearing the cries of *Jupiter*. By the same trick she also saved *Neptune* and *Pluto* from her devouring husband.

P. Was this artifice ever discovered to *Saturn* ?

M. Yes ; and he demanded the boy of *Ops* ; but *Ops* wrapped up a stone in swaddling-cloaths, and delivered that to her husband, to be devoured instead of *Jupiter*, and *Saturn* swallowed it down in a moment.

P. What did *Titan* do, when he saw himself cheated, and the agreement broken ?

M. To revenge the injury done to him, he raised forces, and brought them against *Saturn*, and, making both him and *Rhea* prisoners, he bound them, and shut them up together in ^a *hell*, where they lay, till *Jupiter* a few years after overcame the *Titans*, and set his father and mother again at liberty.

P. I suppose that *Saturn* remembered this kindness, and favoured *Jupiter* afterward.

M. On the contrary he strove to take away his life, ^b because he heard by an oracle, that he should be driven out of his kingdom by a son, as in reality

^a In Tartaro.

^b Enn. in Euemero.

he was afterward : For *Jupiter* deposed him from the throne, and expelled him from the kingdom, because he had conspired to take away his life. ^a Besides this, when he found *Saturn* almost drunk with mead, he bound him and gelt him, as *Saturn* had gelt his father *Cælum* before with his sickle.

P. And whither did *Saturn* go after he had lost his kingdom ?

M. Into *Italy*, ^b which was anciently called *Saturnia* from him. He lived there with King *Janus* ; and that part of *Italy* in which he lay hid, was afterward called *Latium*, and the people *Latini*, as ^c *Ovid* observes. King *Janus* made *Saturn* partner of his kingdom ; upon which *Saturn* reduced the wild people (who wandered up and down before like beasts) to civil society, and joined them to each other, as it were, in chains of brass, that is, by the brass-money which he invented ; and therefore, on one side of the money was stamped a ship, ^e because *Saturn* came thither in a ship ; and, on the other side was stamped a *Janus bifrons*. But although the money was brass, ^f yet this was the golden age, in which *Saturn* lived, when (as ^g the poets, who magnify the happiness of that age, would persuade us) the earth, without the labour of ploughing

^a Stat. Theb. 8. Claud. de Raptu Proserpinæ, 1.

^b Virg. Æn. 1. Cyprian. de idolorum vanitate.

^c *Inde diu genti mansit Saturnia nomen :*

Diâa fuit Latium terra, latente Deo.

Fast. l. 1.

The name *Saturnia* thence this land did bear,

And *Latium* too, because he shelter'd here.

^d Diodor. Biblioth. l. 5.

^e *At bona posteritas puppim signavit in ære,*

Hospitis adventum testificata Dei.

Ovid. Fast. l. 3.

A ship by th' following age was stamp'd on coin,

To shew they once a god did entertain.

^f Virg. Georg. 1.

^g Vide Tibull. Hesiod. Pherecrat. Trog. apud Justin.

l. 41. Martial. l. 32. Epig. 73.

and sowing brought forth its fruit, and all things were common to all; there were no differences nor contentions among any, for every thing happened according to every body's mind. ^a *Virgil* hath given an elegant description of this happy age in the 8th book of his *Æneid*. ^b *Ovid* likewise describes it; ^c and *Virgil* again in another place.

^a *Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul adeptis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit. Latiumque vocari
Maluit, his quoniam latuisset tutus in oris :
Aureaque, ut perhibent, illo sub rege fuere
Sæcula, sic placida populos in pace regebat.*

Then *Saturn* came, who fled the pow'rs of *Jove*,
Robb'd of his realms and banish'd from above :
The men dispers'd on hills to town he brought,
The laws ordain'd, and civil customs taught,
And *Latium* call'd the land, where safe he lay
From his unduteous son, and his usurping sway :
With his mild empire peace and plenty came ;
And hence the golden times deriv'd their name.

^b *Signabat nullo limite fessor humum.* Amor. l. 3.

The delver made no bound, nor balk.

^c *Nec signare quidem aut partire limite campum
Fas erat.* Georg. l. 8.

No fences, parted fields, no marks, nor bounds
Distinguish'd acres of litigious grounds.

SECT. II. Names of SATURN.

MANY derive the name *Saturnus* (or *Satunnus*, as they antiently pronounced it) ^a from *sowing*, because he first taught the art of *sowing* and *tilling* the ground in Italy; and therefore he was esteemed the

^a *Saturnus dictus est a satu, sicut a portu portunus, et a neptu Neptunus. Festus, Servius in Æneid. 7. Lips. Saturnal. 3.*

god

god of husbandry, and called by the Romans *Stercutius*, because he first fattened the earth with dung: He is therefore painted with a sickle with which the meadows are mowed, and the corn is cut down. This sickle was thrown into *Sicily*, and there fell within a city, which was formerly called *Trepanum*, and since *Trepano* from ^a thence: Though others affirm, that this city had its name ^b from that sickle which *Ceres* had from *Vulcan*, and gave the *Titans* when she taught them to mow. But others say, the town had its name, because it was crooked and hollow, like a sickle. Indeed *Sicily* is so fruitful in corn and pasture, that the poets justly imagined that the sickle was kept there.

2. Again, *Saturnus* is derived from that ^c fulness which is the effect of his bounty when he fills the bellies of the people with provisions; as his wife was called *Ops*, ^d because *she helps the hungry*. Others affirm, that he is called *Saturn*, ^e because he is *satisfied with the years* that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this name is given him, because he is ^e the *former of the mind*; because he creates sense and understanding in the minds of men, and perfects them with precepts and prudence.

^a Falx, enim Græce dicitur *Δρεπανον*, Apollod. l. 4. Argon.

^b Ovid. Fast.

^c A Saturando, quasi saturet populos annona.

^d Quod esurientibus opem ferat.

^e Quod ipse saturetur annis quos ipse devorat. Cic. de Nat. Deor. 2.

^f Saturnus quasi fator *vous*, id est, qui mentem, sensumque creat. Apollophan. apud Fulgent.

S E C T. III. *The Sacrifices and Festivals*, SATURNALIA.

MEN only were sacrificed to *Saturn*, because he was delighted, as they thought, with human blood; wherefore the gladiators were placed under his protection, and fought at his feasts. ^a The *Romans* esteemed him an infernal god, as *Plutarch* says, because the planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a terrestrial god. Those who sacrificed to him had their heads bare, and his priests wore scarlet garments. On his altar were placed wax tapers lighted, because by *Saturn* men were reduced from the darkness of error to the light of truth.

The feasts ^b *Saturnalia*, in the *Greek* language Κρονία [*Cronia*] were instituted either by *Tullus*, king of the *Romans*, or, if we believe *Livy*, by *Sempronius* and *Minutius*, the consuls. ^c Till the time of *Julius Cæsar* they were finished in one day, on the nineteenth of *December*; but then they began to be celebrated in three days, and afterward in four or five, by the order of *Caligula*: Some write, that they have lasted seven days; and from hence they called these days ^d the first the second, and the third festivals of *Saturn*, &c. And when these days were added to the feast, the first day of celebrating it was the seventeenth of *December*.

Upon ^e these festival days, 1. The senate did not sit. 2. The schools kept holy-day. 3. Presents were sent to and fro amongst friends. 4. It was unlawful to proclaim war, or execute any offenders. 5. Servants

^a Macrob. Saturnal. 1. c. 10. Tertull. de Testimon. Anim. et de Pallio. ^b Dion. Halicarn. l. 2. ^c Lips. Sat. 1. Dion. l. 59. et 60. Suet. in Calig. Cic ad Attic. 13. Epist. 50. ^d Prima, secunda, tertia, Saturnalia, ^e Martial. 7. Epig. 27. Plin. 8. Epig. 7. Mart. passim. Dio. l. 50. Athen. 14. Sen. Ep.

were allowed to be jocose and merry toward their masters; as we learn from ^a *Ausonius*. 6. Nay the masters waited on their servants, who sat at table, in memory of the liberty which all enjoyed in ancient times in *Saturn's* reign, when there was no servitude. 7. Contrary to the custom, ^b they washed them as soon as they arose, as if they were about sitting down to table. 8. And lastly, ^c they put on a certain festival garment, called *Synthesis*, like a cloak, of purple or scarlet colour, and this gentlemen only wore.

^a *Aurea nunc revocet Saturni Festa Decembris;*
Nunc tibi cum domino ludere, verna, licet. Ecl. de Men.
 December now brings *Saturn's* merry feasts,
 When masters bear their sportive servants jests.
^b *Tertul. apud Lips.* ^c *Petron. Arbitr.*

SECT. IV. *The Historical Sense of the Fable.* By
SATURN is meant NOAH.

ALTHOUGH it is generally said, that ^a *Saturn* was *Nimrod*, the founder of the empire of *Babylon* yet I am more inclined to believe the opinion of ^b *Bochartus*, who maintains that *Saturn* and *Noah* were the same. These reasons, which he brings, seem persuasive.

1. In the time of *Noah* ^c the whole earth spake one language; and the ancient mythologists say, that the beasts understood this language. And it is said, ^d that in *Saturn's* age there was but one language, which was common to men and brutes.

2. *Noah* is called, in the *Hebrew* language, ^e *a man of the earth*; that is, an husbandman, according to the usual phrase of scripture, which calls a soldier, ^f *a man of war*; a strong man, ^g *a man of the arms*; a mur-

^a *Berosus*, l. 3. ^b *Bochart*. in suo *Phaleg*. l. i. c. i. 3.
Genesis xi. ^c *Plato* in *Politicis*. ^d *Vir terræ*, *Gen.*
ix. 20. ^e *Josh.* v. 4. ^f *Job* xxii. 8. ^g *Vir brachiorum.*
 derer,

derer, ^a a man of blood; an orator, ^b a man of words; and a shepherd, ^c a man of cattle. Now Saturn is justly called a man of the earth, because he married *Tellus*, whose other names were *Rhea* and *Ops*.

3. As *Noah* was the first planter of vineyards, so the art of cultivating vines and fields is attributed to *Saturn*'s invention.

4. As *Noah* was once overcome with wine, because perhaps he never experienced the strength of it before; ^e so the *Saturnalians* frequently drank excessively, because *Saturn* protected drunken men.

5. As *Noah* cursed his son *Ham*, because he saw his father's nakedness with delight; ^f *Saturn* made a law, that whosoever saw the gods naked should be punished.

6. *Plato* says, ^g "that *Saturn* and his wife *Rhea*, and those with them, were born of *Oceanus* and *Thetis*:" And thus *Noah*, and all that were with him, were in a manner new born out of the waters of the deluge, by the help of the ark. And if a ship was stamped upon the ancient coins, ^h because *Saturn* came into *Italy* in a ship; surely this honour belonged rather to *Noah*, who in a ship preserved the race of mankind from utter destruction.

7. Did *Noah* foretel the "coming of the flood?" So did *Saturn* foretel ⁱ "that there should be great

^a 2 Sam. xvi. 17.

^b Exod. x.

^c Gen. xvi. 32.

^d Aurel. Victor de Origine Gentis Romanæ. ^e Macrobi. Saturnal. i. c. 6. Lucian. in Ep Sat.

^f Callimachus in Hymn. ^g Κρονος και Ρεια υσσι μετα τητων, &c. id est, Saturnus et Rhea et qui cum illis fuere ex Oceano et Thetide nati perhibentur. *Plato* in Timæo.

^h *Plutarch*, in Γραμμάτοις. Κρονος προσημεινεν εισσθαι πολλος ομβρων, &c. id est, Saturnus prænunciat magnam imbrium vim futuram, et fabricandam esse arcam, et in ea cum volucribus, reptilibus, atque jumentis esse navigandum.

ⁱ *Alex. Polyhist.* apud *Cyrl.* contra *Julian.* l. 1.

“quantities of rain, and an ark built, in which men, birds, and creeping things should all fail together.”

8. *Saturn* is said to have devoured all his sons, but these three, *Jupiter*, *Neptune*, and *Pluto*. So *Noah* the pastor, and prophet, and as it were the father of all mortals, may be said to have condemned and destroyed all men, ^a because he foretold that they would be destroyed in the flood. For, in the scripture-pharse, the prophets are said to “do the thing which they foretel shall be done hereafter.” Thus when the ^b prophet says, “when I come to destroy the city;” he means, “when I come to foretel that the city should be destroyed.” But as *Saturn* had three sons left to him not devoured; so *Noah* had three, *Sem*, *Cham*, and *Japhet*, who were not destroyed in the flood.

Furthermore, these reasons may persuade us that *Noah*'s son *Cham* is *Jupiter*: 1. His *Hebrew* name *Ham* is by many called *Cham*, from whence it is plain, the *Egyptians* had the name *Αμυν* [*Amoun*] and the *Africans*, *Ammon* or *Hammon*. 2. *Cham* was the youngest son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feigned to be ^c lord of the heavens; thus *Cham* had *Africa*, which country is esteemed nearer the heavens than other countries, because it has the planets vertical. 4. *Jupiter* gelded his father, which story seems to be taken from the twenty-second verse of the ninth chapter of *Genesis*, where it is written, “And *Ham* saw the nakedness of his father, and told; or, and cut off;” ^d for so it might by mistake be read in the *Hebrew* tongue by altering only one or two vowels.

Japhet is the same with *Neptune*; ^e for as *Neptune* had the command of the sea, so the islands and peninsulas fell chiefly to *Japhet*'s lot.

^a Hebrews xi. 7. ^b Ezek. xliii. 2. ^c Callimach. Hymn. ad Jovem. Lucan. 2. 9. ^d *Et nunciavit*, vajaggged, pro quo facile legi potuit vejaggod, id est, *abscidit*; tum maxime cum vocalia puncta nulla dum erant subscripta consonantibus. ^e Lactantius de falsa Religione, l. i. c. i.

But how shall we prove that *Sem* was *Pluto*? What carried him into hell? Not his piety and holiness, by which he excelled his brothers, and glorified his own name; but, perhaps, because he was so holy, and so great an enemy to idolatry, that idolaters hated him whilst he lived, and endeavoured to blacken his memory when he died, by sending him to the *Stygian* darkness, and putting into his hand the sceptre of hell.

S E C T. V. *A Philosophical Sense of the Fable.*
SATURN, TIME.

THE *Greek* ^a words, signifying *Saturn* and *time* differ only in one letter; from whence it is plain, that, by *Saturn*, *time* may be meant. And, on this account, ^b *Saturn* is painted devouring his children, and vomiting them up again; as indeed *time* devours and consumes all things which it has produced, which at length revive again, and are as it were renewed.

Or else, days, months, and years are the children of *time*, which he constantly devours and produces a-new.

Sometimes he is painted in the midst of two young boys and two girls; and *time* is surrounded by the different seasons of the year, as parents are by their children.

Lastly, as *Saturn* has his *scythe*, so has *time* too, with which he mows down all things; neither can the hardest adamant withstand its edge.

^a Κρονος, Saturnus, χρόνος, tempus.

^b Cicero de Nat. Deor. 2. Orpheus in Hymn. ad Saturn. Æschyl. in Eumen.

C H A P. II.

S E C T. I. JANUS. *His Image.*

P. **O** Strange! What is this? An image with two faces, and only one head!

M. It is so; and by those faces he sees the things placed both before and behind him. It is *Janus*, the ^a *two-faced* god; holding a key in his right hand, and a rod in his left. Beneath his feet you see twelve altars. If he could lay aside that rod and key, perhaps, according to his custom, he would express to you the number three-hundred with one hand, and the number sixty-five by the other; by differently moving, bending, and weaving his fingers.

P. I do not thoroughly understand your meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your eyes. Stay a little, till I explain the four most remarkable names of this god: For, in so doing, I shall not only explain this picture, but also tell you whatever things are necessary concerning *Janus* in this place.

^a *Bifrons Deus*, Ovid.

S E C T. II. *Names and Actions of JANUS.*

SOME ^a say that *Janus* was the son of *Cælus* and *Hecate*; and that his name was given him ^b from a word signifying to go or pass through. "From whence" it is said, that ^c thorough fares are called in the plural

^a Arnob. cont. Gentes. ^b *Janus quasi Eanus ab eundo.*

^c Unde fit, ut transitiones perviæ Jani (plurali numero) foresque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. Deor. 3.

" number



“number, *Jani*; and the gates before the doors of “private houses, *Janua*.” A place at *Rome* was called *Jani*,^a where were three images of *Janus*: In this place usurers and creditors always met to pay and receive money. And this place is mentioned both by^b *Tully* and^c *Horace*.

As he is painted with two faces, so he is called by *Virgil*^d *Bifrons*, and by *Ovid*^e *Biceps*: Because so great was his prudence, that he saw both the things past, and those which were future. Or else, because by *Janus* the world was thought to be meant, viewing with its two faces the principal quarters of it, the east and west. He is also described^f *with four faces*, from the four quarters of the world; because he governs them by his counsel and authority. Or because, as he is lord of the day, with his two faces, he observes both the morning and the evening; as^g *Horace* says.

When *Romulus* king of the *Romans*, made a league with *Tatius* king of the *Sabines*, they set up an image of *Janus Bifrons*, intended thereby, to represent^h both nations, between which the peace was concluded:

^a Acron. in Horat. l. 2. Sat. 8. ^b Viri optimi ad medium Janum sedentes. Cicero de offic. 2. Dempster. in Paralip. ^c Imus et summus Janus. Horat. l. ep. 1.

^d Virg. *Æn.* 12.

^e *Jane Biceps anni tacite labentis imago,
Solut de superis, qui tua terga vides.*

Thou double pate, the sliding year dost shew,
The only god that thine own back canst view.

^f *Quadrifrons.*

^g *Mututine pater, seu Jane, libentior audis,
Unde homines operum primos vitæque labores.*

Instituunt.

Old *Janus*, if you please, grave two-fac'd father,
Or else bright god o'the morning, chuse you whether,
Who dat't the lives and toils of mortal men.

^h *Effecerunt simulacrum Jani Bifrontis quasi ad imaginem duorum populorum.* Servius in *Æneid.* 12.

Numa afterward built a temple, which had double doors, and dedicated it to that same *Janus*. When *Falisci* a city of *Hetruria*, was taken, "there was an image of *Janus* found with four faces:" whereupon the temple of *Janus* had four gates. But of that temple we sha^{ll} speak by and by.

He was called *turn-key*, or *club-bearer* [*Claviger*] from the *rod* and *key* in his hands. He held the rod, because he was the ^b guardian of the ways; and the key, for these reasons:

1. He was the inventor of locks, doors, and gates, which are called *Janua*, after his name; and himself is called ^c *Janitor*, because doors were under his protection.

2. He is the *Janitor* of the year, and of all the months, the first of which takes the name of *January*, from him. To *Juno* belong the calends of the months, and she committed them to his care, wherefore he is called by some *Junonius*, and ^d *Martial* takes notice, that the government of the year was committed to him; for which reason, ^e twelve altars were dedicated to him, according to the number of the months; as there were also twelve small chapels in his temple. ^f The *consuls* were, among the *Romans*, inaugurated in the temple of *Janus*, who were from thence said "to ^g open the year." Upon the calends of *January* (or as *Macrobius* says upon the calends of *March*) a new laurel was hung upon the statue of *Janus*, and the

^a Captis Faliscis inventum est simulacrum Jani Quadri-frontis, Servius in 7. *Æneid*. ^b Rector viarum, Lil. Gyr. ^c Grece Θυραγωγ.

^d Annerum, nitidique sator pulcherrime mundi.

Gay founder of the world, and of our years.

Mart. l. 10. *Epig.* 28.

^e Var lib. Human. Sidon. Apollin. Carm. 7. 1. Sat. c. 12. ^f Sidon, ibid. ^g Aperire annum. Vide Lexicog.

old laurel taken away; of which custom ^a *Ovid* makes mention.

P. Was this done, because he was the inventor of laurel garlands.

M. Pliny did not think so, but believed this custom was occasioned, because *Janus* rules over the year; ^b “The statue,” says he, “of *Janus*, which was dedicated by *Numa*, had its fingers so composed, as to signify the number of three hundred sixty-five days; to shew that *Janus* was a god, by his knowledge of the year, and time and ages.” ^c He had not these figures described on his hand, but had a peculiar way of numbering them, by bending, stretching, and mixing his fingers; of which numeration many are the opinions of authors.

3. He holds a key in his hand, because he is, as it were the ^d door through which the prayers of mankind have access to the gods. For, in all the sacrifices, prayers were first offered up to *Janus*. And *Janus* himself gives the same reason, ^e as we find in *Ovid*,

^a *Laurea flaminibus, quæ toto perstitit anno,*

Tollitur, et frondes sunt in honore novæ.

Fast. l. 3.

The laurel, that the former year did grace,

T’ a fresh and verdant garland yields his place.

^b *Quod Janus Geminus a Numa Rege dicatus digitus ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legunt) dierum nota, per significationem anni temporis, et ævi, se deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. et Lil. Gyr.*

^c *Tiraq. Lil. Gyr. Apuleii 2. Apol. &c.*

^d *Arnob. contra Gentes.*

^e — *Cur quemvis aliorum numina placem,*

Jane, tibi primum thura merumque sero?

Ut possis aditum per me, qui limina servo,

Ad quoscunque voles, inquit, habere deos.

Fast. l. 2.

Why is’t that, though I other gods adore,

I first must *Janus*’ deity implore?

Because I hold the door, by which access

Is had to any god you would address.

why, before men sacrificed to any of the other gods, they first offered sacrifice to him. But *Festus* gives another reason why prayers and sacrifices were, in the first place, offered to *Janus*; to wit *because men thought* that all things took their being from *Janus*, therefore they first made their supplications to him as to a common father. For though the name ^a *father* is given to all the gods, yet *Janus* was particularly called by this name. He first built temples and altars, ^b and instituted religious rites, and ^c “for that reason, among others, in all sacrifices they begin their rites by offering bread, corn, and wine to *Janus*, before any thing is offered to any other deity.” Frankincense was never offered to him, though *Ovid* mentions it, which therefore he infers either by poetical licence, or only in respect to the sacrifices which were in use in his time. For, as ^d *Pliny* writes, “They did not sacrifice with frankincense” in the times of the *Trojans*. Neither does *Homer* in the least mention frankincense in any place, where he speaks of sacrifices; which so exact an author would never have omitted, if it had been in use. Neither do I find a *Greek* word that properly signifies *thus*: for *θυον* [*thuon*] or *θυιον* [*thuion*] signifies not only *thus*, but any odorous smell. He was also called *Patulcius* and *Clusius*, or *Patulacius* and *Clusius*; from ^e *opening* and *shutting*; for in the time of war *Janus*’s temple was open, but

^a Quod fuerit omnium primus a quo rerum omnium factum putabant initium: Ideo ei supplicabant velut parenti. *Festus*, l. 3. in verbo *chaos*.

^b *Virg.* *Æneid.* 8. *Juvenal.* *Sat.* 6. *Serv.* in 2. *Georg.*

^c Proptereaque in omni sacrificio perpetua ei præfatio præmittitur, farque illi et vinum prælibatur, *Fab. Pict.* l. 1. de *Ant.* *Lat.*

^d *Iliacis* temporibus thure non supplicatum, *Plin.* l. 13. c. 1. Vide *Dempst.* in *Paralip.*

^e A patendo vel patefaciendo et claudendo. *Serv.* in 1. *Æneid.* *Claud.* de *Hon.* 6. *Conf.*

shut in the time of peace. This temple was founded by *Romulus* and *Tatius*, and, as I said before, *Numa* ordained that it should be opened when the *Romans* waged war, but shut when they enjoyed peace. It is open in time of war, because a spring of hot water arose out of the place where this temple stands, when *Romulus* fought with the *Sabines*, and forced the enemy to march away; therefore in war they opened that temple, hoping for the same or the like assistance: Or it may be rather, ^a because they who go to war, ought to think of peace, and wish for a quick return into their native country.

Ovid mentions both these latter names of *Janus* in a ^b distich; and *Virgil* describes ^c the manner and occasion of opening his temple, and also the consequen-

^a Serv. in *Æneid.* 7.

^b *Nomina ridebis; modo namque Patulcius idem,
Et modo sacris Clusius ore vocor.*

The priest this moment me *Patulcius* calls, and then
Next moment me he *Clusius* names again.

^c *Sunt gemina belli portæ (sic nomine dicunt)
Religione sacræ et sævi formidine Martis.*

*Centum ærei claudunt vœtes æternæque ferri
Robora; nec custos absistit limine Janus.*

Hæc ubi certa sedet patribus sententia pugnae,

Ipse Quirinali trabea cinctusque Gabino

Insignis, referat stridentia limina Consul.

Two gates of steel (the name of *Mars* they bear)

And still are worshipp'd with religious fear,

Before his temple stand; the dire abode

And the fear'd issues of the furious god,

Are fenc'd with brazen bolts; without the gates

The weary guardian *Janus* doubly waits.

Then when the sacred senate votes the wars,

The *Roman* consul their decree declares,

And in his robes the founding gates unbars.

Æneid. 7.

ces of shutting it again ^a. It is remarkable, that within the space of seven hundred years, this temple of *Janus* was shut only ^b thrice: once by *Numa*; the second time by the consuls *Marcus Attilius* and *Titus Manlius*, after the *Carthaginian* war; and lastly, by *Augustus*, after the victory at *Actium*.

^a *Aspera tum positis mitescent secula bellis :
 Cana fides, et Vesta, Remo cum fratre Quirinus
 Jura dabunt : dire ferro et compagibus arctis
 Claudentur belli portæ. Furor impius intus,
 Sæva sedens super arma, et centum vinctus abenis
 Post tergum nodis, fremit horridus ore cruento.
 Then dire debate, and impious war shall cease,
 And the stern age be soften'd into peace :
 Then banish'd faith shall once again return,
 And vestal fires in hollow temples burn :
 And Remus with Quirinus shall sustain
 The right'ous laws, and fraud and force restrain.
 Janus himself before his fane shall wait,
 And keep the dreadful issues of his gate
 With bolts and iron bars. Within remains
 Imprison'd Fury, bound in brazen chains ;
 High on a trophy rais'd of useless arms
 He sits, and threats the world with vain alarms.*

^b Liv. l. 2. Oros. l. 5. cap. 12. Dio. l. 51.

SECT. III. *An Explanation of the Fable. JANUS, the Emblem of PRUDENCE.*

IN this story of ^c *Janus* (whom some call *Noah*, some *Ogyges*, some a priest, a philosopher, and a divine, and some an antient king of *Italy*, who was the founder of the town *Janiculum*) we may behold the representation of a very prudent person; whose wisdom consists ^d “in the remembrance of things past and “in the foresight of things to come.” The prudent man

^c Munst. Cosm. 2. Fab. 9. Pict. memoria, et providentia futurorum.

^d In præteritorum Tull. de Senectute. ought

ought therefore, to have, as it were, *two faces*; that according to his natural sagacity of mind and ripeness of judgement, observing both things past and future, he may be able to discern the causes and beginnings, the progress, and, as it were, the fore-running accidents of all things; that he may be able to draw likenesses, to make comparisons, to observe consequences, and perceive futurities; and, by a *wise connection* of causes and events, be able to join things present with things to come, and things future with things past.

The prudent person has the key of all things: Nothing is so obscure, that his understanding cannot comprehend; nothing is so secret and private, that his consideration and care cannot detect and lay open; nothing so hard and intricate, that his quickness and dexterity cannot explain and unfold. With this key he examines all the ways of business, and finds which are the most proper; he sees the disposition of times, and the exigencies of affairs; he removes the difficulties and the bars that lie in his way; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this key he lays open for himself a passage into the friendship of others, he insinuates himself into the inward recesses of their breasts; he learns their most secret counsels, their most reserved thoughts; he resolves mysteries and penetrates things unknown, and seeks and finds, and views objects the most remote from the common sense of the world.

Janus first instituted altars, temples, and sacrifices. Thus it is a sign of the highest prudence and understanding to pay due homage to the Almighty, to reverence his power, to propagate his worship, and magnify his glory. And as men offered first to *Janus* in all sacrifices, because of his exemplary holiness and piety; so how much the more worship men pay to God, so much the more honour shall they receive both from God and men, as the precepts and examples in the holy scripture abundantly testify.

C H A P. III.

S E C T. I. V U L C A N.

P. **O** Heavens! I think I see a *blacksmith* among the gods.

M. Very true: He is both a *smith* and a god, by name *Vulcan*. He has a shop in the island *Lemnos*, where he exercises his trade, and where, though he is a god himself, he made *Jupiter's* thunder, and the arms of the other gods.

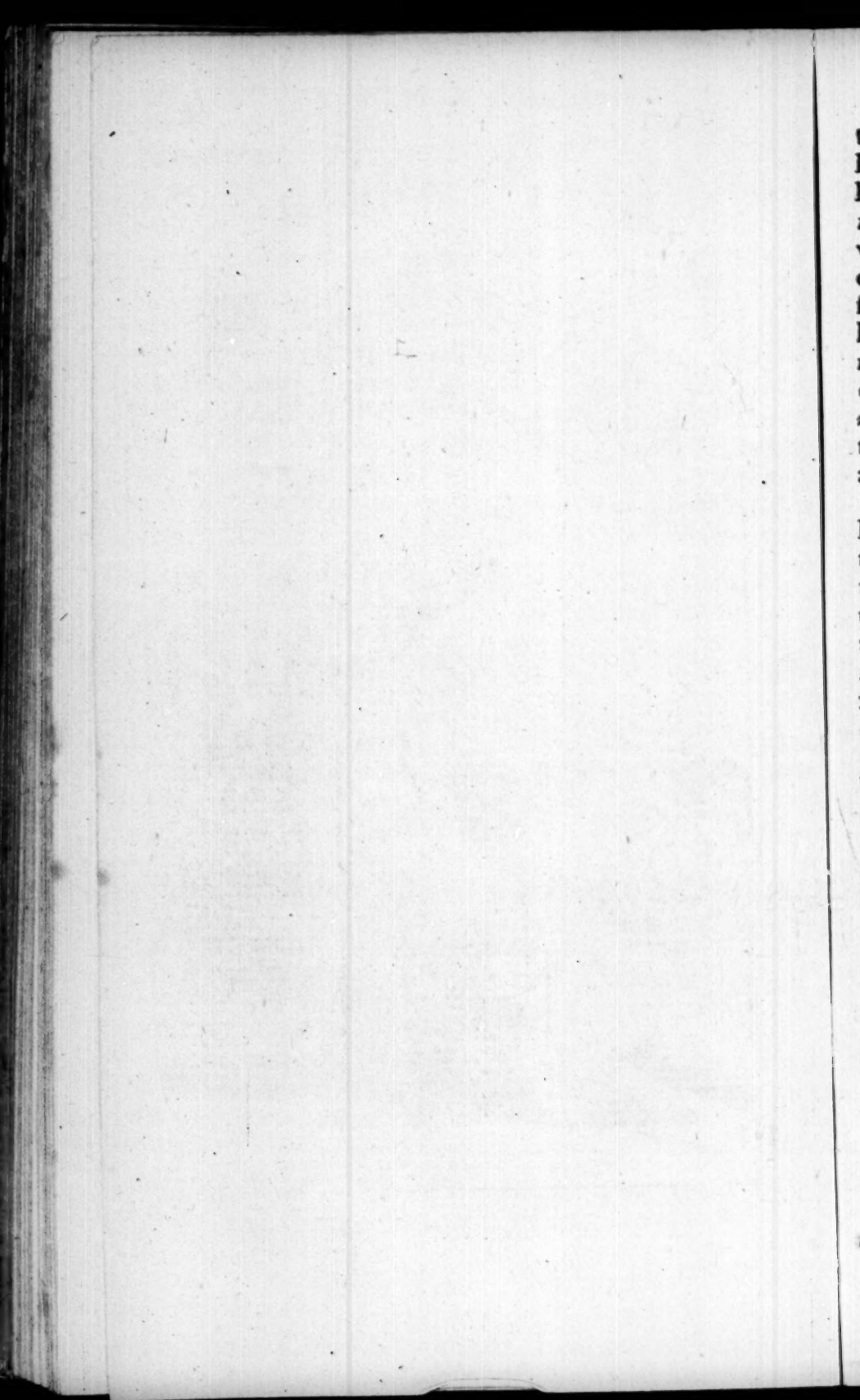
P. If he was a god, what misfortune drove him to the forge, and tied him to such a nasty employment?

M. His deformity, I believe. ^a He was born of *Jupiter* and *Juno*; some say of *Juno* only; and being contemptible for his deformity, he was cast down from heaven into the island *Lemnos*, whence he is called *Lemnius*; he broke his leg with the fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his neck; he has ever since been lame. In requital of their kindness, he fixed his seat among them, and set up the *craft of a smith*; teaching them the manifold uses of fire and iron; and from *softening* and polishing *iron*, ^b he received the name *Mulciber* or *Mulcifer*.

This nasty deformed *smith*, which you will wonder to hear, obtained in marriage the most beautiful goddess *Venus*; and not long after, when he caught her and *Mars* committing adultery, he linked them together with chains, and exposed them to the laughter of all the gods. He desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the virgin

^a Phurnut. de Nat. Deor. Hesiod. Lucian. de Sacr. Virg. *Æneid*. 6. ^b A mulcendo ferro. Vide Lucan. l. 1.





to the will of this nasty wretch. But she resisted his attempts, and in the struggle his nature fell from him upon the earth, and produced the monster *Erichthonius*, *Erichtheus*, or *Erichtbonicus*, who was a boy with dragon's feet; to hide the monstrous deformity of which he first invented chariots. *Jupiter* (as I said) consented that *Vulcan* should marry *Minerva*, if he could overcome her modesty. For, when *Vulcan* made arms for the gods, *Jupiter* gave him leave to chuse out of the goddesses a wife, and he chose *Minerva*: but he admonished *Minerva*, at the same time, to refuse him, and preserve her virginity, as she did admirably well.

At *Rome* were celebrated the *Vulcani*, ^a feasts in honour of *Vulcan*; at which they drew animals into the fire to be burnt to death. The *Athenians* instituted other feasts to his honour, called *Chalcea*. A temple besides was dedicated to him upon the mountain ^b*Ætna*, from which he is sometimes named *Ætneus*. This temple was guarded by dogs, ^c whose sense of smelling was so exquisite, that they could discern, whether the persons that came thither were chaste and religious, or whether they were wicked: They used to meet, and flatter, and follow the good, esteeming them the acquaintance and friends of *Vulcan* their master; but they barked and flew at the bad, and never left off tearing them until they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter's* command, made a living woman, Is it true?

M. It is a comical thing to expect truth in fables. It is indeed feigned, that the first woman was fashioned by the hammer of *Vulcan*, and that every god

^a Ita dictus απο της εριδος και χθονος, ex contentione et terræ. Vide Virg. Georg. 3.

^b Var. ap. Lil,

^c Pollux, l. 7. apud Lil. Gyr.

gave her some present, whence she is called *Pandora*. *Pallas* gave her wisdom, *Apollo* the art of music, *Mercury* the art of eloquence, *Venus* gave her beauty, and the rest of the gods gave her other accomplishments. ^a They say also, that when *Prometheus* stole fire from heaven, to animate the man which he had made, *Jupiter* was incensed, and sent *Pandora* to *Prometheus* with a sealed box, but *Prometheus* would not receive it. He sent her with the same box again to the wife of *Epimetheus*, the brother of *Prometheus*; and she, out of a curiosity natural to her sex, opened it, which as soon as she had done, all sorts of diseases and evils, with which it was filled, flew among mankind, and have infested them ever since. And nothing was left in the bottom of the box, but *Hope*.

^a Pausan. in Att.

SECT. II. The CYCLOPS, Servants to VULCAN.

P. **W**HAT black, nasty, one-ey'd fellows are those?

M. They are *Vulcan's* servants, and work with him in his shop. They were called ^b *Cyclops*, because they had but one eye, which was in the middle of their foreheads of a circular figure: *Neptune* and *Amphitrite* were their parents. The ^c names of three of them were *Brontes*, *Steropes*, and *Pyracmon*; besides

^b *Ἀ κύκλος* circulus, et οὐδ' oculus.

^c *Ferrum exercebant vasso Cyclopes in antro.*

Brontesque, Steropesque, et nudus membra Pyracmon.

On their eternal anvils here he found

The brethren beating, and the blows go round. *Virg.*
which.

which, there were many more whose names are not mentioned, who all exercised ^a the art of Smithery under *Vulcan*, as we are taught by *Virgil*.

^a — *Alii ventosis follibus auras
Accipiunt redduntque : alii stridentia tingunt
Æra lacu : gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.
One stirs the fire, and one the bellows blows.
The hissing steel is in the smithy drown'd ;
The grot with beaten anvils groans around :
By turns their arms advance, in equal time ;
By turns their hands descend, and hammers chime ;
They turn the glowing mass with crooked tongs ;
The fiery work proceeds with rustic songs.*

SECT. III. CACUS and CÆCULUS, Sons of VULCAN; and POLYPHEMUS.

CACUS was the vilest of rogues, his name was given him ^b from his wickedness. He tormented all *Latium* with his fires and robberies; living like a beast in a dismal cave. He stole *Hercules's* oxen, and dragged them backward by their tails into his cave, that so the track of their feet might not discover this repository of his thefts. But *Hercules*, passing by, heard the lowing of the oxen in the cave, broke open the doors, and seizing the villain, ^c put

^b Απο τῆ κακῆ, a malo.

^c — *Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus ; et angit inharrens
Elisos oculos, et siccum sanguine guttur.* Virg. *Æn.* 8.
The monster spewing fruitless flames he found ;
He squeez'd his throat, he wreath'd his neck around, }
And in a knot his crippled members bound :
Then from the sockets tore his burning eyes ;
Roll'd on a heap the breathless robber lies.

him to death. ^a His cave was so dark that it admitted not the least of ray of light: The floor of it was red with the blood perpetually shed upon it, and the heads and limbs of the men he had murdered were fastened to the posts of the doors.

Cæculus also lived by plunder and robbery. He was so called from the smallness of *his eyes*: It is thought the noble family of the *Cæcilli* at *Rome* derived their original from him. Whilst his mother sat by the fire, a spark flew into her lap; hereupon she grew big with child, and, within the usual time, she brought forth this son; who was afterward the founder of the city *Præneste*. ^b Others say, that the shepherds found *Cæculus* unhurt in the midst of the fire, as soon as he was born; from whence he was thought to be the son of *Vulcan*.

To these *servants* and *sons* of *Vulcan*, add the shepherd *Polyphemus*, a monster not unlike them, born of *Neptune*. For, he had but one eye in his forehead, like the *Cyclops*; and he procured his living by murders and robberies, like *Cacus* and *Cæculus*.

^a *Hic spelunca fuit vasto submota recessu
Semihominis Caci; facies quam dira tegebat
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribus affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magna se mole ferebat.
'Twas once a robber's den, inclos'd around
With living stone, and deep beneath the ground.
The monster Cacus, more than half a beast,
This hold, impervious to the sun, possess'd;
The pavements ever foul with human gore;
Heads, and their mangled members, hang the door.
Vulcan this plague begot; and like his fire,
Black clouds he belch'd, and flames of livid fire.
^b *Virg. Æneid.* 7.*

This

* This monster drew two of *Ulysses's* companions into his den, in *Sicily*, and devoured them. He thought

c Visceribus miserorum, et sanguine vescitur atro.
Vidi egomet, duo de numero corpora nostro
Prensa manu magna, medio resupinus in antro,
Frangeret ad saxum : sanieque aspersa natarent
Limina : vidi, atro cum membra fluentia tabo
Manderet, et tepidi tremere sub dentibus artus.
Haud impune quidem : nec talia passus Ulysses,
Oblitusque sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam psuit, jacuitque per antrum
Immensum, saniem erudans, ac frustra cruenta
Per somnum commixta mero : nos magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto
Ingens : quod torva solum sub fronte latebat,
Argolici clypei aut Phæbæ lampadis inflar. Virg. Æn. 3.
 The joints of slaughter'd wretches are his food,
 And for his wine he quaffs the streaming blood.
 These eyes beheld, when with his spacious hand
 He seiz'd two captives of our *Grecian* band ;
 Stretch'd on his back, he dash'd against the stones
 Their broken bodies and their cracking bones.
 With spouting blood the purple pavement swims,
 While the dire glutton grinds the trembling limbs.
 Not unreveng'd *Ulysses* bore their fate,
 Nor thoughtless of his own unhappy state :
 For, gorg'd with flesh, and drunk with human wine,
 Whilst fast asleep the giant lay supine ;
 Snoring aloud, and belching from his maw
 His undigested foam and morsels raw ;
 We pray, we cast the lots ; and then surround
 The monstrous body, stretch'd along the ground :
 Each, as he could approach him, lends a hand
 To bore his eye-ball with a flaming brand :
 Beneath his frowning forehead lay his eye,
 For only one did this vast frame supply ;
 But that a globe so large, his front is fill'd,
 Like the sun's disk, or like the *Grecian* shield.

too, that the rest of *Ulysses's* servants could not escape his jaws. But *Ulysses* made him drunk with wine, and then with a firebrand quite put out his sight, and escaped.

SECT. IV. *The Signification of the Fable. VULCAN, a Symbol of Two sorts of Fire.*

THAT by *Vulcan* is understood fire, the name itself discovers, if we believe ^a *Varro*, who says that the word *Vulcanus* is derived from the force and violence of fire: And therefore he is painted with a blue hat, ^b which is a symbol of the *celestial* or *elementary fire*, which is by nature clear and unmixed; whereas the *common fire*, that is used on earth, is weak, and wants continual fuel to support it, and therefore *Vulcan* is said to be lame. ^c He is said to have been cast down from heaven, because the *lightning* comes from the clouds; and to have fallen into *Lemnos*, because lightning often falls into that island.

But let us a little consider the flames of love; for *Vulcan* married *Venus*. If you wonder, therefore, why so fair, so delicate, so beautiful a *goddess* should be a wife to so deformed and black a *god*, you must suppose that *Vulcan* is the fire, and *Venus* the flame: And is not the union between fire and flame very proper? But this fire is kindled in hell, and blown by the *Cyclops*: And those who are addicted to venery, are set on fire with these flames; for when a flame, kindled by the eyes of a beauteous woman, sets the breast on fire, how violent is the combustion, how great the havock, how certain the destruction? Hence comes the lover's anguish? Deadness and faintness over-

^a *Vulcanus quasi Volicanus, quod ignis per aerem volitet; vel a vi ac violentia ignis. Var. apud Lil. Gyrald.*

^b *Serv. Æn. 8. Euseb. de Præp. Evang.* ^c *Serv. ib.*

spread

7

spread his face, his eyes are dull and heavy, his cheeks meagre and wan, his countenance puts on the paleness of ashes, which are fatal arguments of a spreading fire within, that consumes and preys upon the interior parts. But when impudence has blown the coals so that modesty can put no further stop to the rage and violence of this flame; when this hellish offspring breaks forth, and by degrees gathers strength; How does it spread, rage, and increase? With what fury and violence does it bear down and destroy every thing? By this flame *Semele* was consumed; *Hercules's* strength was an easy prey to it; and hereby the strongest towers and most stately palaces *Troy* were consumed and reduced to ashes.

Have you given yourself up to *Venus*? She will make you a *Vulcan*: She will make you filthy, nasty, and black as hell: She will darken your understanding, though you are in the midst of fire: For the fire of *Venus* gives no light, but brings the greatest darkness; it freezes and stupifies the soul, while the body is thawed and melted into pleasures. How sad is the fate of an effeminate man? His toil and labour is like the work of *Vulcan*; for he who desperately loves a woman, takes a burning iron into his breast; his house is a forge, he labours and toils to soften her temper more than *Vulcan* sweats to fashion the hardest steel; he neglects the care of himself to make her fine and handsome. Again, how many estates are melted in lust's furnace? How many possessions reduced to ashes, till nothing but dross is left, and the nobility and honour of their families disappear and vanish in smoke?

No fuel can satisfy this fire; the heat of it never decreaseth, it never cools; for *Venus* blows it with sighs, kindles it with tears, and foment it with proud disdain and coldness. Her kindness is cruelty, her pride is ensnaring. What wonder is it then, that so many *Vulgars*, not only in *Lemnos*, but every-where
make

make thunder at this forge, which will fall on their own heads; by which they are cast headlong from heaven to earth, that is, from the highest degree of happiness to the lowest vale of misery: From which fall comes lameness never to be cured; these are the effects of the love of *Venus*. If you will believe me,
^a I believe the poet, who, in a witty epigram, says the same thing.

^a Τὸν ἔχεις τὸν Ἔρωτα, γυναικὶα δὲ τὴν Ἀφροδίτην,
 Οὐκ ἀδίκως, Χαλκίῳ, τὸν ποδὰ χῶλον ἔχεις.
Cupid is Vulcan's son, Venus his wife,
 No wonder then he goes lame all his life.

C H A P. II.

ÆOLUS.

LET us now blow out the fire with the wind, and bring up *Æolus* after *Vulcan*: For he who stands next him is ^b *Eolus* the god of winds, begotten by *Jupiter*, of *Acesta*, or *Segesta*, the daughter of *Hippota*; from whence he is named *Hippotades*. He dwelt in one of those seven islands, which from him, are called *Æolia*, and sometimes *Vulcania*. He ^c was a skilful astronomer, and an excellent natural philosopher; he understood more particularly the nature of the winds: And because, from the clouds of smoke of the *Æolian islands*, he foretold winds and tempests a great while before they arose, it was generally believed that they were under his power, and that he could raise the winds, or still them, as he pleased.

^b Ovid. *Metam.* 11. ^c *Palæphat. de incredibilibus.*
Varro. Strabo apud Servium.





And from hence he was stiled Emperor and King of the Winds, the children of *Astræus* and *Aurora*. ^a *Virgil* describes *Juno* coming to him, at his palace, of which he gives a beautiful description.

^a *Nimborum in patriam, loca feta furentibus Austris,
Æoliam venit: Hic vasto Rex Æolus antro*

Lucentes ventos, tempestatesque sonoras

Imperio premit, ac vinclis et carcere frenat.

Illi indignantes, magno cum murmure, montis

Circum claustra fremunt: celsa sedet Æolus arce,

Sceptra tenens, mollitque animos et temperat iras.

Ni faciat maria, ac terras, cælumque profundum

Quippe ferant rapidi secum, verrantque per auras.

Sed pater omnipotens speluncis abdidit atris,

Hoc metuens; molemque, et montes insuper altos

Imposuit. Regemque dedit, qui fœdere certo

Et premere, et lasas sciret dare jussus habenas.

Thus rag'd the goddess, and, with fury fraught,

The restless regions of the storms she sought:

Where in a spacious cave of living stone,

The tyrant *Æolus*, from his airy throne,

With pow'r imperial curbs the struggling winds,

And sounding tempests in dark prisons binds.

This way and that, th' impatient captives tend,

And pressing for release, the mountains rend.

High in his hall th' undaunted monarch stands,

And shakes his sceptre, and their rage commands;

Which did he not, their unresisted sway

Would sweep the world before them in their way:

Earth, air, and seas, thro' empty space would roll,

And heav'n would fly before the driving soul.

In fear of this the father of the gods

Confin'd their fury to these dark abodes,

And lock'd them safe, oppress'd with mountain-loads;

Impos'd a king with arbitrary sway,

To loose their fetters, or their force allay.

C H A P. V.

M O M U S.

P. WHO is this *man*, and what is his name?

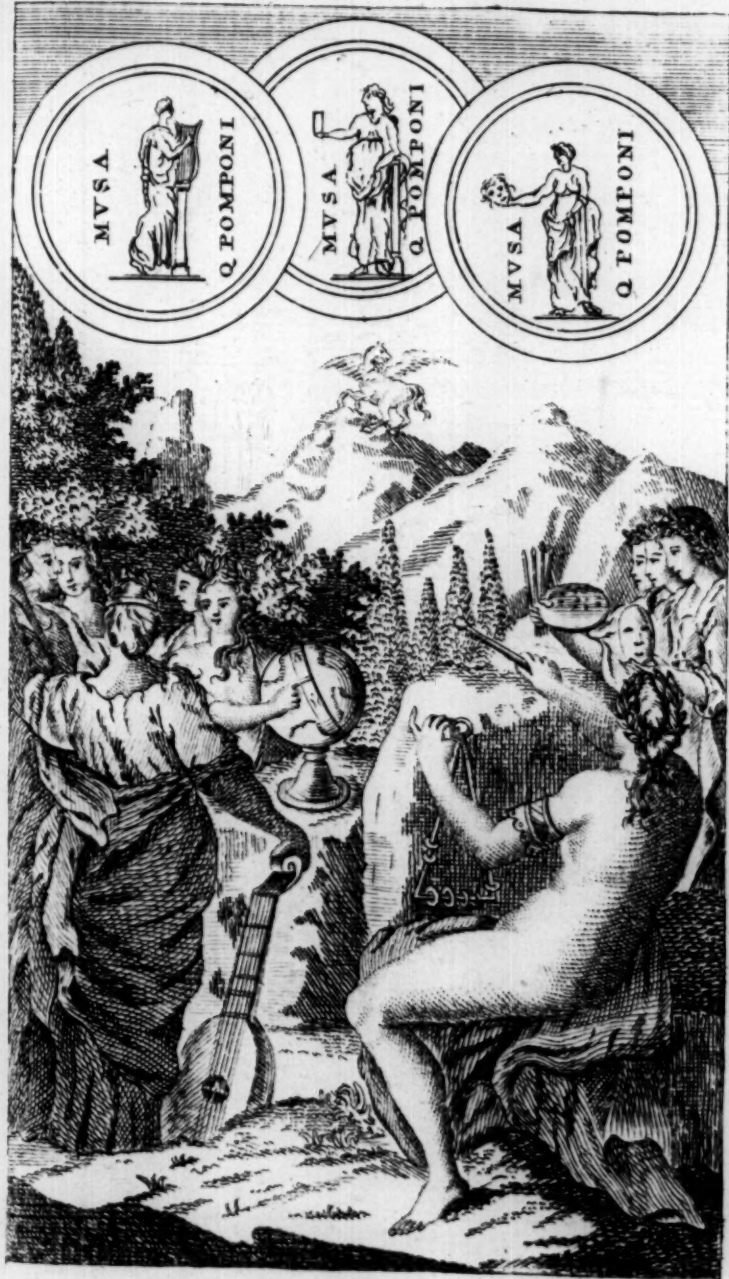
M. Do you expect a man among the gods? The name of this god is *Momus*, ^a which word in the *Greek* tongue signifies a *jest*er, a *mock*er a *mimic*; for that is his business. He follows no employment, but lives an idle life; yet nicely observes the actions and sayings of the other gods, and when he finds them doing amiss, or neglecting their duty, he censures, mocks, and derides them with the greatest liberty.

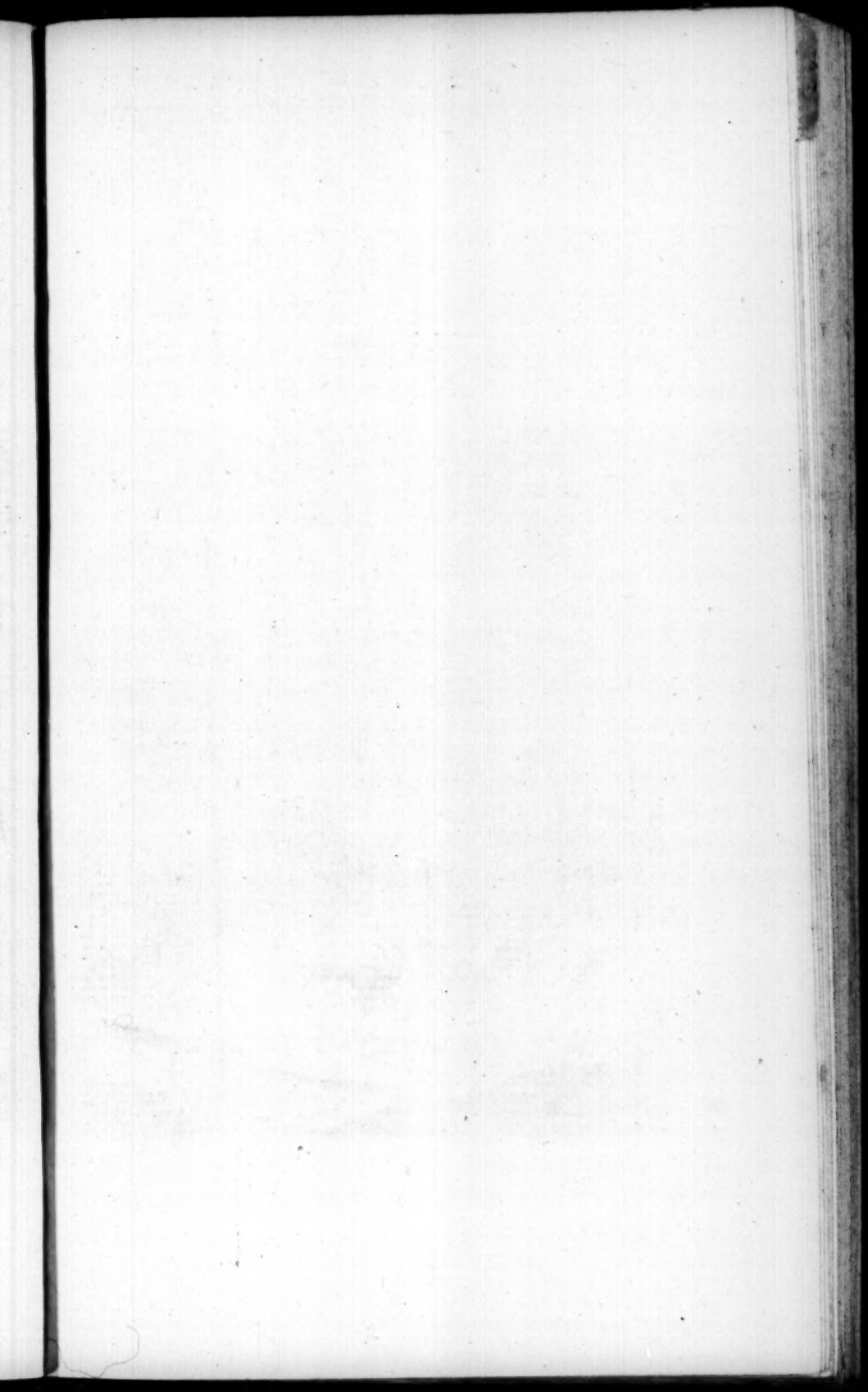
Neptune, *Vulcan*, and *Minerva* may witness the truth of this. They all contended which of them was the most skilful artificer; whereupon *Neptune* made a bull, *Minerva* a house, and *Vulcan* a man; they made *Momus* judge between them; but he chid them all three. He accused *Neptune* of imprudence; because he placed not the bull's horns in his forehead before his eyes: for then the bull might give a strong and a furer blow. He blamed *Minerva*, because her house was immoveable, so that it could not be carried away, if by chance it was placed among ill neighbours. But he said, that *Vulcan* was the most imprudent of them all, because he did not make a window in the man's breast, that he might see what his thoughts were, whether he designed some trick, or whether he intended what he spoke.

P. Who were the parents of *Momus*?

M. ^b *Nox* and *Somnus* begat him. And, indeed, it is a sign of a dull, drowsy, sottish disposition, when we see a man censuring and disliking the actions of

^a *Momus*; Irrisorem significat. ^b Hesiod. in Theogon.







all other men, when nothing but God is wholly perfect, something is wanting to every thing, so that every thing is defective, and liable to censure.

C H A P. IV.

SECT. I. *The Terrestrial Goddess, VESTA.*

SHE ^a, whom you see sitting and holding a drum, is the wife of *Calum*, and the mother of *Saturn*, She is the eldest of the goddesses.

P. If she is the wife of *Calum*, why is she placed among these *terrestrial goddesses*, and not among the *celestial* rather?

M. Because this goddess ^b *Vesta* is the same with *Terra*, and has her name from ^c cloathing, because "plants and fruit are the cloathing of the earth." Or, ^d according to *Ovid*, the earth is called *Vesta* from its stability, because it supports itself. She sits, ^e because the earth is immoveable, and is placed in the centre of the world. *Vesta* has a drum, because the earth contains the boisterous winds in its bosom, and divers flowers weave themselves into a crown, with which her head is crowned. Several kinds of animals creep about and fawn upon her. Because the earth is round, *Vesta's* temple at *Rome* was also round, and some say that the image of *Vesta* was orbicular in

^a Virg. *Æneid*. 9.

^b Plut. l. 1. Prim. frig.

^c Quod plantis frugibusque terra vestiatur.

^d Stat vi terra sua, vi stando *Vesta* vocatur.

By its own strength supported *Terra* stands:

Hence it is *Vesta* nam'd.

^e Var. ap. Aug. 7. de Civ. Cicero de somno Hecat. Miles. general. Phurnutius.

some places, but ^a *Ovid* says her image was rude and shapeless. And from hence round tables are anciently called ^b *Vesta*, because like the earth, they supply all necessaries of life for us. ^c It is no wonder that the first oblations in all sacrifices were offered to her, since whatsoever is sacrificed springs from the earth. And the ^d *Greeks* both began and concluded their sacrifices with *Vesta*: because they esteemed her the mother of all the gods.

P. I wish that you would resolve one doubt which I still have concerning this goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent amongst mythologists than to signify fire by *Vesta*?

M. I perceive I do not deal with a novice: I will satisfy your doubts. There were two *Vestas*, the elder and the younger. The first, of whom I have been speaking, was the wife of *Cælum*, and the mother of *Saturn*. The second was the daughter of *Saturn* by his wife *Rhea*. And as the first is the same with *Terra*, as I have already said, so the other is the same with *Ignis*: and her power was exercised about altars and houses. The word *Vest* is often put for fire itself, for it is derived from a ^e Greek word which signifies a chimney, a house, or household-gods. ^f She is esteemed the president and guardian of houses, and one of the household deities, not without reason; since she invented the art of building houses: And therefore an image of *Vesta*, to which they sacrificed every day, was placed before the doors of the houses at *Rome*,

^a *Effigiem nullam Vesta nec ignis habet.*

Fast. l. 6.

No image *Vesta*'s shape can e'er express,
Or fire's ———

^b Plutarch in Sympo.

^c Hom. in Hymn.

^d Ap. Lil. Cyr. i. Strabo.

^e *Hujus vis omnis ad aras et focos pertinet.* Cic. de Nat. Deor. lib. 2. ^f *Ducitur a Græco nomine quod focum, penatem, domum significat.* ^g Hom. in Hymn. Virg. Æn. 2. et Georg. 1. Euphrasius in And. Terent. Act. 4. Sc. 3.

and

and the place where these statues were set up were called *Vestibula* from *Vesta*.

This goddess was a *virgin*,^a and so great an admirer of virginity, that, when *Jupiter* her brother gave her liberty of asking what she would, she asked, that "she might always be a virgin, and have the first oblations in all sacrifices." Wherein she not only obtained her desire, but received this farther honour^b among the *Romans*, that *perpetual* fire was kept in her temple, among the sacred *pledges of the empire*; not upon an altar, or in the chimnies, but in earthen vessels, hanging in the air, which the *Vestal Virgins* tended with so much care, that if by chance this fire was extinguished, all public and private business was interrupted, and a *vacation* proclaimed, till they had expiated the unhappy prodigy with incredible pains:^c And if it appeared that the *virgins* were the occasion of its going out by carelessness they were severely punished, and sometimes with rods. Upon the *kalends of March*, every year, though it was not extinguished, they used to renew it, with no other fire than that which was produced by the *rays of the sun*.

Ovid mentions both the elder and the younger *Vesta*,^d in the sixth book of his *Fasti*.

^a Arist. 5. l. 2. Aristoph. in *Vespis*. ^b Val Max. l. c. 4. Liv. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Syl. 3.

^c Idem, c. 1. Ovid. *Fasti*. 3.

^d *Vesta eadem est, et Terra; subest vigil ignis utrique, Significant sedem Terra focusque suam.*

Vesta and Earth are one, one fire they share,
Which does the centre of them both declare.

SECT. II. *An Explanation of the Fable. The YOUNGER VESTA the Vital Heat in the Body.*

FROM hence we may conjecture, that when the poets say, that *Vesta* is the same with *fire*, the terrible, scorching, blazing fire of *Vulcan's* forge is not



not understood; nor yet the impure and dangerous flames of *Venus*, of which we spake above; but a pure unmixed *benign* flame; so necessary for us, that *human life* cannot possibly subsist without it; whose heat being diffused through all the parts of the body, quickens, cherishes, refreshes, and nourishes us: A flame really *sacred, heavenly*, and divine; repaired daily by the food which we eat; on which the safety and welfare of our bodies depend. This flame moves and actuates the whole body; and cannot be extinguished but when life itself is extinguished together with it: And then comes a lasting *vacation*, and a certain end is put to all our business in this world. But, if by our own faults it is extinguished, we are guilty of our own death, and deserve that our memory should rot with our bodies in the grave, and that our names should be entombed with our carcases; which would be an affliction no less severe, than was the punishment of the guilty *Vestal Virgins*, who were buried alive.

C H A P. VII.

S E C T, I. CYBELE. *Her Image.*

P. STRANGE! Here is a goddess whose ^a head is crowned with towers, what means this? Is she the goddess of cities and garrisons.

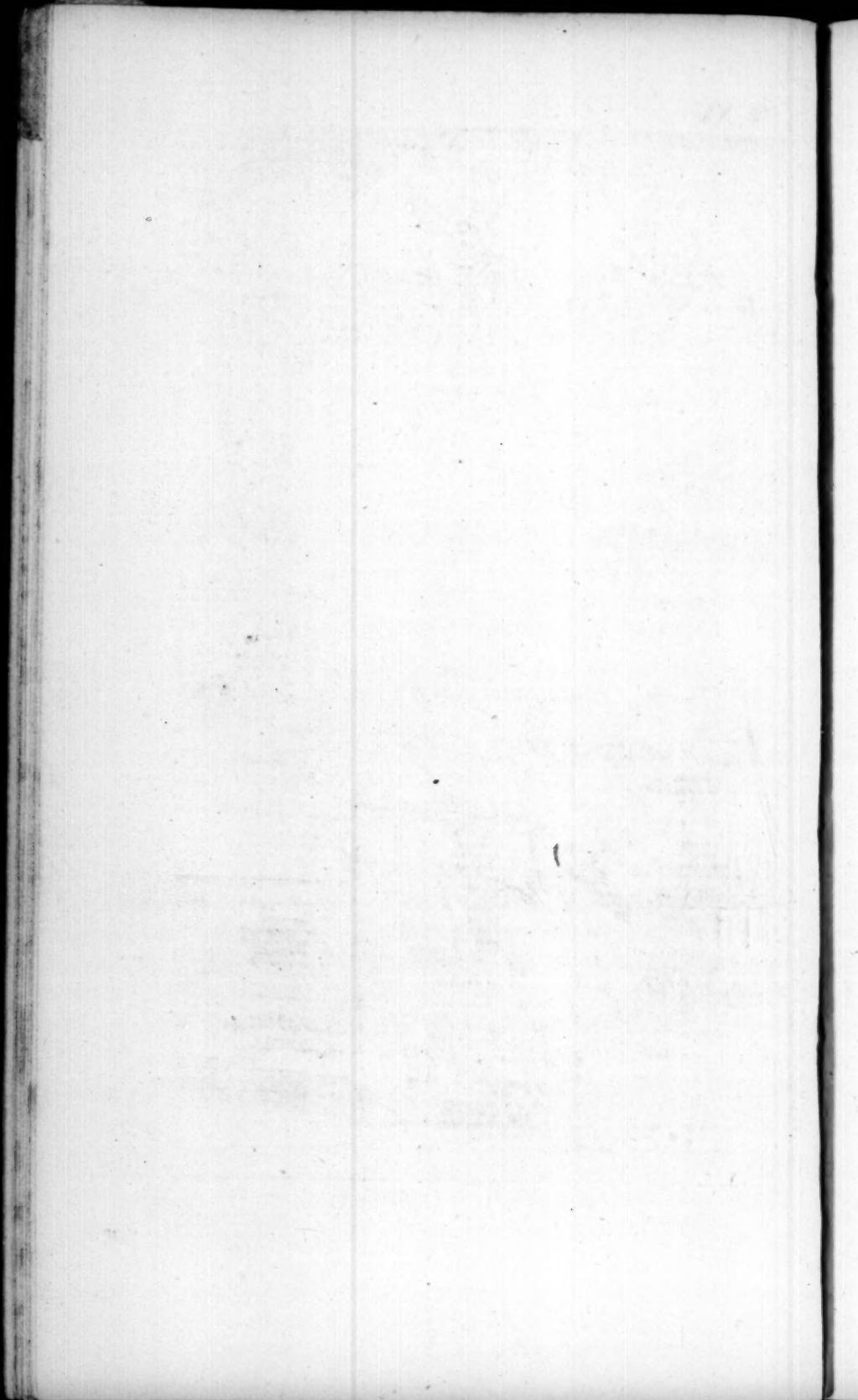
M. She is the goddess not of cities only, but of all things which the earth sustains. ^b She is the *earth itself*: On the earth are built many towers and castles, so on her head is placed a crown of towers. In her hand she carries a key, which, perhaps, you did not observe, ^c because in the winter the earth locks those

^a Luc. l. 2. de Regn.

^b Servius, 3. et 10. *Æneid*.

^c *Ibid*, l. 8.





treasures up, which she brings forth, and dispenses with so much plenty in the summer. She rides in a chariot, because the earth hangs suspended in the air, balanced and poised by its own weight. But that chariot is supported by wheels, because the earth is a *vulnerable body*, and turns round; ^a and it is drawn by lions, because nothing is so fierce, so savage, or so ungovernable, but a motherly piety and tenderness is able to tame it, and make it submit to the yoke. I need not explain why her ^b garments are painted with different colours, and figured with the images of several creatures, since every body sees that such a dress is suitable to the earth.

^a Ovid Fast. l. 4.

^b Martian. Lil. Gyrard.

! S E C T. II. *Names of CYBELE.*

P. **I**S then this goddess called *Terra*?

M. No, ^c she is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Berecynthia*, and *Bona Dea* (the good goddess) and *Idæa*, and *Pessinuntia*, and *Magna Deorum Mater* (the great mother of the gods) and sometimes also *Vesta*. All these names, for different reasons, were given to the same goddess, who was the daughter of *Cælum*, and of the elder *Vesta*, and *Saturn*'s wife.

She is called *Cybele*, ^d from the mountain *Cybelus* in *Phrygia*, where her sacrifices were instituted first. Or else this name was given her from the behaviour of her priests, who used ^e to dance upon their heads, and toss about their hair like madmen, foretelling things to come, and making an horrible noise. They were

^c Propertius l. 3. Eleg. 16.

^d Stephanus Strabo.

^e *Απε τε κεφαλῶν* id est, in caput saltare. Suid. Servius. in 3. Encid.

named *Galli*, and this fury and outrage in prophesying is described by ^a *Lucian* in his first book.

Others again derive the word *Cybele* from a ^b cube; because the cube, which is a body every way square, was dedicated to her by the ancients.

She is called ^c *Ops*, because she brings help and assistance to every thing contained in this world.

Her name ^d *Rhea* is derived from that abundance of benefits, which, without ceasing, flow from her on every side.

^e *Dyndymene*, and *Dindyme*, is a name given her from the mountain *Dindymus* in *Phrygia*.

Virgil calls her ^f *Mater Berecynthia*, from *Berecynthus*, a castle in that country; and in the same place describes her numerous and happy offspring.

She was by the *Greeks* called ^g *Pasithea*; that is, as the *Romans* usually named her, the mother of all the gods; and from the ^h *Greek* word, signifying mother, her sacrifices are named *Metroa*, and to celebrate them was called *Metraizen*, in the same language,

^a ——— *crinemque rotantes*

Sanguineum populis ulularunt tristia Galli.

Shaking their bloody tresses, some sad spell

The priests of Cybel to the people yell.

^b *Απο τῆ κυβῦ*, Festus. ^c *Quod opem ferat.* ^d *Α' ῥέων*

fluo, quod bonis omnibus circumfluat. ^e *Hor. Carm. l. 1.*

^f ——— *qualis Berecynthia mater*

Invehitur curru Phrygiæ turrata per urbes,

Lata deum partu, centum complexa nepotes,

Omnes calicolas, omnes super alta tenentes.

Æneid. 6.

High as the mother of the gods in place,

And proud, like her, of an immortal race:

Then, when in pomp she makes the *Phrygian* round,

With golden turrets on her temples crown'd,

Her offspring all, and all command the sky.

^g *Pasithea*, id est, *πασιδεὸς μήτηρ*, omnibus diis mater,

Luc. l. 2.

^h *Α' μήτηρ*, mater, derivantur *μετρώα* Cybeles

sacra, et *μετράειν*, sacra ea celebrare, *Cœl. Rhod. l. viii.*

c. 17.

Her

Her name *Bona Dea* ^a implies, that all good things necessary for the support of life proceed from her. She is also called *Fauna*, ^b because she is said to favour all creatures. And *Fatua*, ^c because it was thought that new-born children never cried till they touched the ground. ^d It is said, that this *Bona Dea* was the wife of king *Faunus*; who beat her with myrtle rods till she died; because she disgraced herself, and acted very unsuitable to the dignity of a queen, by drinking so much wine that she became drunk. But the king, afterward repenting of his severity, deified his dead wife, and paid her divine honours. This is the reason assigned, why it was forbid, that any one should bring myrtle into her temple. ^e And, in her sacrifices, the vessels of wine were covered; and, when the women drank out of them, they called it milk, not wine. ^f The modesty of this goddess was so extraordinary, that no man ever saw her except her husband; or scarce heard her name; wherefore her sacrifices were performed in private, ^g and all men were excluded from the temple. From the great privacy observed by her votaries, the place in which her sacrifices were performed was called ^h *Opertum*, and the sacrifices themselves were stiled ⁱ *Opertanea*, and for the same reason *Pluto* is by the poets called ^k *Opertus*. Silence was ob-

^a *Bona* quod omnium nobis ad victum bonorum causa fit. Labeo apud Lil. Syntag. 4. p. 143. ^b *Fauna* quod animalibus favere dicatur. ^c *Fatua* a fando, quod infantes non prius vocem emittere crederentur quam terram ipsam attigissent. ^d Sext. Clod. apud Lactant. ^e Plut. in Prop. ^f Juvenal. Sat. 9.

^g *Sacræ Bonæ maribus non adeunda Deæ.*

No men admitted were to *Cybele's* rites. Tib. 1. Eleg. 9.

^h Cic. ad Atticum, 1. et in Paradoxis.

ⁱ Plin. l. 10. c. 56.

^k *Nosse domos Stygias, arcanaque Ditis Operti.*

To hear hell's secret counsels, and to know

Dark *Pluto's* rites and mysteries below.

Lucian. l. 6.

served

served in a most peculiar manner in the sacrifices, ^d of *Bona Dea*, as it was in a less degree in all other sacrifices, according to the doctrine of the *Pythagoreans* and *Egyptians*, who ^e taught that God was to be worshipped in silence; because from thence, at the first creation, all things took their beginning. To the same purpose, *Plutarch* says, ^f “Men were our masters” to teach us to speak, but we learn silence from the “gods. From these we learn to hold our peace, in their rites and initiations.”

She was called ^g *Idæa Mater*, from the mountain *Ida* in *Phrygia* or *Crete*, for she was at both places highly honoured; As also at *Rome*, whether they brought her from the city *Pessinus* in *Galatia*, by a remarkable miracle. For when the ship, in which she was carried, stopped in the mouth of *Tiber*, the Vestal *Claudia* (whose fine dress and free behaviour made her modesty suspected) easily drew the ship to shore with her girdle, where the goddess was received by the hands of virgins, and the citizens went out to meet her, placing *censers* with frankincense before their doors; and, when they had lighted the frankincense, they prayed that she would enter freely into *Rome*, and be favourable to it. And because the *Sibyls* had prophesied, that *Idæa Mater* should be introduced by the “best

^d *Hinc mater cultrix Cybele, Corybantia æra,
Idæumque nemus : hinc fida silentia sacris,
Et fundi currum Domina subiere leones.* *Æneid.* l. 3.

Here *Cybele*, the mother of the gods,
With tinkling cymbals charm'd th' *Idæan* woods.
She secret rites and ceremonies taught,
And to the yoke the savage lions brought.

^e *Ap. De la Cerda* in *Æneid.* 3.

^f *Loquendi magistros homines habemus, tacendi deos :
ab illis silentium accipientes in initiationibus et mysteriis.*
Plut. de Loquac.

^g *Luc.* l. 2.

“man

“ man among the *Romans*, the senate ^a was a little bu-
 “ fied to pass a judgement in the case, and resolve, who
 “ was the best man in the city; for every one was
 “ ambitious to get the victory in a dispute of that na-
 “ ture, more than if they stood to be elected to any
 “ commands or honours by the voices either of the
 “ senate or people: At last the senate resolved that
 “ *P. Scipio*, the son of that *Cneus* who was killed in
 “ *Spain*, a young gentleman who had never yet been
 “ *questor*, was the best man in the whole city.”

She was called *Pessinuntia*, ^b from a certain field in
Phrygia, into which an image of her fell from hea-
 ven; from which fall ^c the place was called *Pessinus*,
 and the goddess *Pessinuntia*. And in this place first
 the *Phrygians* began to celebrate the sacrifices *Orgia* to
 this goddess, near the river *Gallus*, from whence her
 priests were called ^d *Galli*; as I shall tell you after I
 have observed, that, when these priests desired that
 a great respect and adoration should be paid to any
 thing, they pretended that it fell from heaven; and
 they called those images *Διοπέτη* [*Diopete*] that is, *sent*
from Jupiter. Of which sort were the ^e *Ancile*, the
Palladium, and the *effigies* of this goddess, concerning
 which we now speak.

^a *Haud parvæ rei judicium senatum tenebat, qui vir*
optimus in civitate esset; verum certe victoriam ejus rei
sibi quisque mallet, quam ulla imperia honoresve, suffra-
gio seu Patrum, seu Plebis, delatos. Patres conscripti
P. Scipionem Cnei filium ejus qui in Hispania occidebat,
adolescens, nondum Questorem, judicaverunt in tota
civitate virum optimum esse. ^b *Hesiod. l. 1.* ^c *Από τῆς*
πύλης, a candendo. ^d *Festus.* ^e *Herod. l. 1.*

S E C T. III. *The Sacrifices of CYBELE.*

HER sacrifices, like the sacrifices of *Bacchus*,^a were celebrated with^a a confused noise of timbrels, pipes, and cymbals; and the *sacrificants howled*, as if they were mad; they profaned both the temple of their goddess, and the ears of their hearers, with their filthy words and actions. The following rites were peculiarly observed in her sacrifices: ^b Her temple was opened not by hands, but by prayers: None entered who had tasted garlick: The priests sacrificed to her, sitting, and touching the earth, and offered the hearts of the victims. And, lastly, among the trees, the *box* and the *pine* were sacred to her. The *box*, because the pipes used in her sacrifices were made of it: ^c The *pine*, for the sake of *Atys*, *Attes*, or *Attines*, a boy that *Cybele* much loved, and had made him president of her rites, upon condition that he always preserved his chastity inviolate. But he forgot his vow, and lost that virtue. ^d Wherefore the offended goddess threw him into such a madness, that he emasculated himself (though ^e *Lucian* says that *Cybele* did it) and, when he was about to lay violent hands upon himself, she, in pity, turned him into a *pine*.

But take notice that there was a true *Atys*, the son of *Cræsus* king of *Lydia*. He was born dumb: But when he saw in the fight a soldier at his father's back, with a sword lifted up to kill him, the strings of his tongue, which hindered his speech, burst; and, by speaking clearly, he prevented his father's destruction,

^a Apulei. 8. Metam. Claud. 2. de Raptu. ^b Serv. in 6. *Æneid*. Athen. ap. Lil. Gyrard. p. 143. Lil. Gyrard. Synt. 4. p. 143. Lactant. p. in 8. Theb. ^c Serv. in. *Æneid*. ^d August. 7. de Civitate Dei. ^e Lucian de Dea Syra.

S E C T. IV. *The Priests of CYBELE.*

I^a just now told you, that her priests were called *Galli*, from a river of *Phrygia* of that name: Such was the nature of the water of that river, that whosoever drank of it immediately grew mad to such a degree as to castrate himself. This is certain, that the *Galli* were castrated, and from thence called *Semiviri*: As often as they sacrificed, they furiously cut and slashed their arms with knives, and thence all furious and mad people were called *Gallantes*. ^b Besides the name of *Galli*, they were also called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Daëtyli*. Some say, that these priests were different from the *Galli*; but, because most people believe them to be the same, and say that they were all priests of *Cybele*, therefore, I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubœans*, and had their names from ^c shaving; so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the hair of their heads before, but wore hair behind, that they might not be taken (as it has often happened) by the forelocks by the enemy, or perhaps, they were called *Curetes*, ^d because they were habited in long vests, like young maidens; or, lastly, ^e because they educated *Jupiter* in his infancy.

Her priests were also called *Corybantes*; because, in the sacrifices of their goddesses, they tossed their heads, and danced; and *butted* with their foreheads like rams, after a mad fashion. Thus, when they initiated any

^a Lil. Gyr. p. 141. ^b Var. apud Nonn. in verbo Castus. ^c Απο της κυρης, a tonsura Curetes dicebantur.

^d Απο της κορης, a puella, quod puellarum stolam induebant.

^e Απο της κορυφιας, ab educatione juvenum, quod Jovem infantem aluisse perhibentur. Strabo.

one into their sacrifices, ^a they placed him in a chair, and danced about him like fools.

Another name of her priests was *Telchines*. These were famous magicians and enchanters; and they came from *Crete* to *Cyprus*, and thence into *Rhodes*, which latter island is called *Telchines* from them. ^b Or, if we believe others, they were deserving men, and invented many arts for the good of the public: For, they first set up the statues and the images of the gods.

The *Cabiri*, or *Caberi*, so called from *Cabiri*, mountains of *Phrygia*, ^c were either the servants of the gods, or gods themselves, or rather *demons*, or the same with the *Corybantes*; for people's opinions concerning them are different.

The *Idæi Daëtyli* ^d were the servants and assistants of *Magna Mater*; called *Idæi* from the mountain *Ida*, where they lived; and *Daëtyli* ^e from the fingers; for these priests were ten like the fingers: ^f They served *Rhea* every-where, and in every thing, as if they were fingers to her. ^g Yet many affirm, that there were more than ten.

^a Απο τῆ κορυφῆς, a cornibus feriendo, et βαίνειν incedendo, Strabo, l. 1. Plato in Euthid. ^b Strabo ibid. ^c Idem ibid. ^d Sophocl. ap. Lil. Gyr. ^e Digiti enim Græce dicuntur δακτύλοι. ^f Jul. Pol. l. 1. ^g Strabo, Diod. ap. Gyr.

C H A P. VIII.

SECT. I. CERES. *Her Image.*

P. **Y**OU have said enough, dear Sir, of *Cybele*; pray tell me what that tall majestic lady is, that stands there, ^h beautified with yellow hair, and crown-

^h Ovid. 4. Fast. Arnobius 5. contra gentes. Martian. 1. de Nupt.

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ed with a turbant composed of the ears of corn; her bosom swells with breasts as white as snow. Her right hand is filled with poppies and ears of corn, and in her left is a lighted torch.

SECT. II. *The Explanation of the Image.*

M. **I**T is *Ceres*, my *Palæophilus*, the ^a daughter of *Saturn* and *Ops*; whose singular beauty made the gods themselves her lovers and admirers. Her brothers *Jupiter* and *Neptune* fell in love with her, and debauched her: ^b She had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a daughter or a horse: For, ^c as some say, when she avoided the pursuits of *Neptune*, who followed her, she cast herself among a drove of mares, and immediately put on the shape of a mare; which *Neptune* perceiving, he made himself a horse; and from her he begot the horse *Arion*. ^d *Ovid* himself is of this opinion: And from hence I suppose the story comes, which ^e *Pausanias* relates. Upon the mountain *Æleus* in *Arcadia*, an altar was dedicated to *Ceres*; her image had the body of a woman, but the head of a horse; it remained entire and unhurt in the midst of fire. Yet others have told us, that *Ceres* did not bring forth a horse, but a daughter: ^f The *Arcadians* thought it a wicked thing to call this daughter by any other name than *the Lady*, or *the Great Goddess*, which were the usual names of her mother *Ceres*.

^a Hesiod. in Theogon. ^b Idem ibid.

^c Procl. in Georg. Virg.

^d *Et te, flava comas frugum mitissima mater,
Sessit equum*——

The gold-hair'd gentle goddess *Ceres* knew
Thee in a horse's shape.

^e Pausanias in Arcad. ^f Idem ibid.

^g Δισποια, Domina, et Magna Dea.

Ceres was greatly ashamed of this disgrace: She exceedingly lamented the loss of her honour, and testified her sorrow by the mourning cloaths, which she afterward wore (whence she was named *Malana*, *Μαλιννα*, *nigra*;) She retired into the dark recesses of a cave, where she lay so privately that none of the gods knew where she was, till *Pan* the god of the woods discovered her by chance, and told *Jupiter*; who, sending the fates to her, persuaded her at last to lay aside her grief, and rise out of the cave, which was a happy and joyful thing for all the world. For, in her absence, a great infection reigned throughout all sorts of living creatures, which sprang from the corruption of the fruits of the earth, and the granaries every-where.

P. But why were the fruits of the earth corrupted in her absence?

M. Why? Do you not know that she is the goddess of the fruits, and that her very name is derived ^a from her care in producing or preserving the fruits of the earth: And have you not heard that she first invented and taught the art of tilling the earth, and sowing corn, and all pulse (except beans) and of making bread therewith, whereas before they eat only acorns. This you may learn from ^b *Ovid*, who tells us that *Ceres* was the first that made laws, provided whol

^a *Ceres* dicitur quasi *Geres* a gerendis fructibus: Aut qui *Serens*: Vel ab antiquo verbo *Cereo*, quod idem est ac *Cn*, quod cunctarum frugum creatrix fit et alatrix. Cic. 2. *de Nat. Deor.* Maten. de prof. Rei. c. 18. Scaliger et Serius in 1. *Georg.* Callimach. Hymn. in *Cer.* Plin. 7. c. 52.

^b *Prima Ceres unco glebam dimovit aratro,*

Prima dedit fruges alimentaue mitia terris.

Prima dedit leges. Cereris sunt omnia munus.

Ceres was she who first our furrows plough'd:

Who gave sweet fruits and easy food allow'd.

Ceres first tam'd us with her gentle laws,

From her kind hand the world substance draws.

some food, and taught the art of husbandry, of plowing and sowing: For, before her time, the earth lay rough and uncultivated, covered with briars, and unprofitable plants; where there were no proprietors of land, they neglected to cultivate it; when no-body had any ground of his own, they did not ^a care to fix land-marks: But all things were common to all men, till *Ceres*, who had invented the art of husbandry, taught men how to exercise it; and then they began to contend and dispute about the limits of those fields, from whose culture they reaped so much profit: And from hence it was necessary that laws should be enacted to determine the rights and properties of those who contended. For this reason *Ceres* was named the ^b foundress of laws.

P. I understand now the meaning of her crown made of corn; but yet I do not see what the *handful of poppies* signifies.

M. I will explain the signification of that also in its place; but first let me speak of some other things.

1. She is beautiful and well-shaped, because the earth, which she resembles, appears beautiful and delightful to the beholders; especially when it is arrayed with plants, diversified with trees, adorned with flowers, enriched with fruits, and covered with greens; when it displays the honours of spring, and pours forth the gifts of autumn with a bountiful hand.

2. Her hair is yellow, and when the ears of corn are ripe, they are adorned with that golden colour.

3. Her breasts swell with milk (^c whence she is stiled *Mammosa* sometimes) ^d because after the earth is im-

^a *Aut signare quidem, aut partiri limite campum.*

Or to make land marks, or to balk their fields.

^b *Legifera, et Græce Δισμοφορις; ejusque sacra dicebantur Δισμοφορια: Vocabatur etiam Ceres Δημητηρ, quasi Γημητηρ, id est, Terra Mater. Virg. Æneid. 3. et Serv. ibid.*

^c *Lil. Gyr. Synt. 14.* ^d *Cic. de Nat. Deor. 2. et 3.*

pregnated

pregnated with seed, and big with the fruit thereof, it brings forth all things out of itself in abundance, and, like a mother, feeds and nourishes us; whence she is called ^a *Alma*, and ^b *Altrix nostra*.

4. She holds a lighted torch; because, when *Proserpina* was stolen away by *Pluto*, her mother ^c *Ceres* was greatly afflicted at the loss of her daughter, and being very desirous to find her again, she kindled her torches (they say) with the flames which burst from the top of the mountain *Ætna*; and with them sought her daughter through the whole world.

5. She carries poppy; because, when through grief she could not obtain the least rest or sleep, *Jupiter* gave her poppy to eat: ^d For, they say, this plant is endued with a power to create sleep and forgetfulness. Her grief was a little allayed by sleep, but she forgot not her loss, and, after many voyages and journeys, she at last heard where *Proserpina* was, as you will hear in its proper place.

P. But what is that young man that sits in a chariot drawn by flying serpents?

M. It is *Triptolemus*, in the chariot which *Ceres* gave him. He was the son of *Eleusius*, or *Ceres*, a nobleman. *Ceres* brought him up from his infancy, upon this occasion. While she sought *Proserpina* by sea and land, ^e upon the way she came into the city *Eleusis*, where the father of *Triptolemus* entertained her; whose kindness she requited, by breeding up his young son, whom in the day-time she fed ^f with celestial and divine milk, but in the night covered him all over with fire. The child in a few days became a beautiful young man, by this extraordinary manner of education; inasmuch that his father, greatly won-

^a Virgil. 1. Georg. ^b Cicero de Nat. Deor. 2. ^c Cicero in Verrem. ^d Serv. in 1. Georg. ^e Callimachus in hymnis Cereris. ^f Serv. in 1. Georg.

dering at this speedy progress, was very desirous to know how *Ceres* dealt with his son; he therefore looked through a small hole, and saw *Ceres* cover his son *Triptolemus* with burning coal. This affrighted him so, that he cried out, that *Ceres* was murdering his son, wherefore he ran into the room to save him. *Ceres* punished his imprudent curiosity with death; then putting *Triptolemus* into the chariot that you see, she sent him throughout the world to shew mankind the use of corn. He executed her commands so faithfully, and taught men the arts of husbandry, or sowing and reaping, and of threshing the corn so well, that he obtained his name ^a *Triptolemus* from thence. ^b *Ovid* gives us an excellent description of this in the end of the fifth book of his *Metamorphosis*.

P. But what is that near the wheel of *Ceres's* chariot? I fancy I see a *newt* there.

M. That creature was once a boy, whom *Ceres*, for his impertinence, changed into a little beast like a lizard. For when *Ceres* was very weary with travelling,

^a *Triptolemus* dicitur quasi τριπλᾶς τὰς βλάς, id est, hordetum terens. Hygin. fab. 147.

^b — *Geminos dea fertilis angues*

Curribus admovit, franisque coercuit ora,

Et medium cæli terræque per æra vecta est.

Atque levem currum Tritonida misit in arcem

Triptolemo; partimque rudi data semina jussit

Spargere humo, partim post tempora longa reculta.

Ceres her chariot mounts: Yok'd dragons stand,

Tame and obedient to her gentle hand:

With stretch'd-out wings, thro' yielding air they fly,

Till *Ceres* sends her chariot from the sky,

To good *Triptolemus* her *Athenian* friend;

Triptolemus, whose useful cares intend

The common good: feed was the chariot's load,

Which she on him for public use bestow'd:

Part she for fallow fields new plough'd design'd,

And part for land by frequent tith refin'd.

and thirsty, she came to a cottage, and begged a little water to wash her mouth, of an old woman that lived there: The old woman not only gave her water, but also barley-broth; which when the goddess supped up greedily, the woman's son *Stellio*, a saucy boy, mocked her. This raised *Ceres's* anger so far, that, in a rage, she flung some of the broth into the boy's face, ^a who was thereby changed into a *neavt*.

But do you see the man rolling himself upon the ground, and tearing and eating his own flesh?

P. I observe him: What is his name, and why is he so cruel to himself?

M. They call him *Erisichthon*. In contempt of the sacrifices of *Ceres*, he defiled her groves, and cut down one of her oaks; for which he was punished with perpetual hunger: so that, when he has devoured all the meat and food which he can by any ways procure, he is forced to eat his own flesh to support his own body: and to bring upon himself an horrible death, the better to sustain his life.

^a *Fugit anum, latebramque petit, aptumque colori*

Nomen habet, variis stellatus corpora guttis.

Flies the old wife, and creeps into a hole,

And from his speckled back a name he gets.

SECT. III. *The Sacrifices of CERES.*

AMONG all the *Cerealia*, or sacrifices instituted to the honour of *Ceres*, these which follow are the chief: *Eleusinia* (by which ^b name the goddess herself was also known) were so called, because they were first celebrated in the city *Eleusis*. Of these were two sorts; the *Majora*, consecrated to *Ceres*, and the *Mincra* to *Proserpina*. ^c It was a custom, that those who were initiated in the *Majora*, never pulled

^b Pausan. in Atticis.

^c Plut. in Demetrio.

off the clothes, which they then wore, till they fell off in rags. ^b In both the *majora* and *minora*, a perpetual and wonderful silence was kept: To publish any thing concerning them was a crime; whence came the proverb concerning *silent persons*, Ἀττικὰ Ἐλευσινία [*Attica Eleusinia*] and the word *mysterium* signifies a *religious rite*, from Μυσ [Muo] *os claudo*. Lighted torches were used in their sacrifices, ^c because *Ceres*, with them, sought *Proserpina*; and, up and down the streets and the highways, they cried out *Proserpina*, till they had filled all places with their dismal howlings. Games were celebrated in these sacrifices, in which the *Victors* ^d were honoured with a *barley crown*.

The ^e *Thesmophoria* were instituted by *Triptolemus*; and those women, who vowed perpetual chastity, were initiated in them. For some days a fast was kept; and wine was ^f altogether banished from her altar; whence this expression came *Cereri nuptias facere*, which (among the ancients) signifies a feast where there was no wine. Swine were sacrificed to this goddess, ^g because they hurt the fruits of the earth. And garlands, ^h composed of ears of corn, were offered to her.

^b Aristoph. in *Pluto*. ^c Sen. l. 7. Nat. Quæst. c. 31.

^d *Nocturnisque Hecate triviis ululata per urbes.*

Æneid. Vide Servium.

And *Hecate* by night ador'd with shrieks.

^e Pindar in *Isthm*.

^f Plin. l. 24. Servius in *Æn*. 3.

^g *Prima Ceres avida gavisa est sanguine porca,*

Ultra suas merita cede nocentes opes. Ovid. Fast. l. 2.

Ceres with blood of swine we best atone,
Which thus requite the mischiefs they have done.

^h *Flava Ceres, tibi sit nostro de rure corona*

Spicea, quæ templi pendeat ante fores.

Tibullus.

To thee, fair goddess, we'll a garland plait
Of ears of corn, t'adorn thy temple gate.

Ambarvalia

Ambarvalia were instituted to purge the fields, and to beg fruitfulness and plenty. They were so called, ^b "because the sacrifices were led about the fields;" as the suburbs [*Amburbium*] were esteemed sacred; because the sacrifice was carried round the city. These sacrifices were performed by husbandmen, ^c who carried a sow big with young, or a cow-calf, thro' the corn and the hay, in the beginning of harvest, *thrice*; the countrymen following him with dancing, and leaping, and acclamations of joy, till all the fields rung with the noise. In the mean time, one of them, adorned with a crown, sung the praises of *Ceres*; and after they had offered an oblation of wine mixed with honey and milk, before they began to reap, they sacrificed the *sow* to her. ^d The rites of these *Ambarvalia* are beautifully described by *Virgil*.

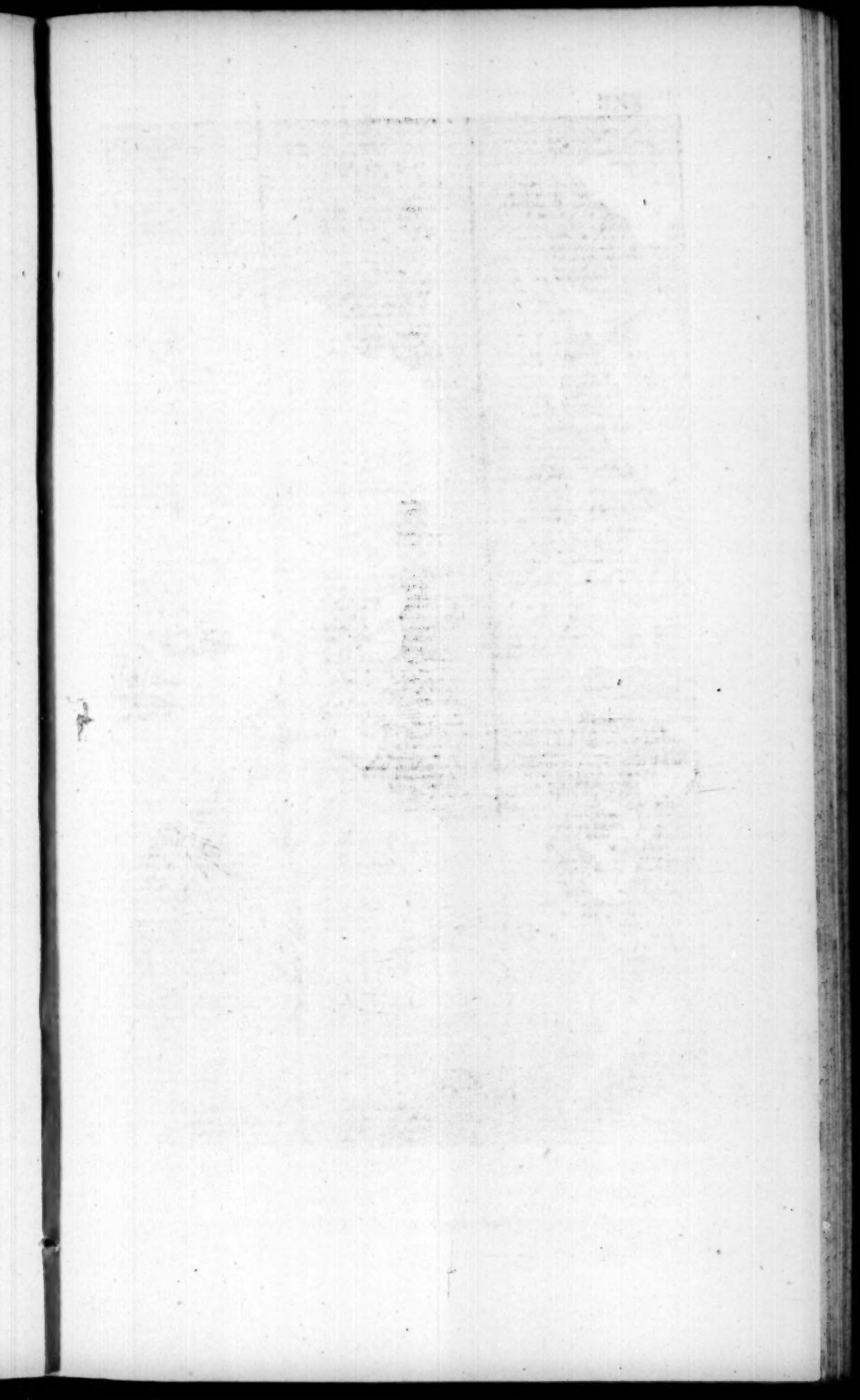
^b Quod victima ambiret arva : Serv. in Georg. 1.

^c Virg. Ecl. 3.

^d *Cuncta tibi Cererem pubes agrestis adoret :
Cui tu lacte favos, et mihi dilue Baccho,
Terque novas circum felix eat hostia fruges ;
Omnis quam chorus et socii comitentur ovariantes,
Et Cererem clamore vocent in tella : neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, torta redimitus tempora quercu,
Det motus incompósitos, et carmina dicat.*

Let ev'ry swain adore her pow'r divine,
And milk and honey mix with sparkling wine ;
Let all the choir of clowns attend this show,
In long procession shouting as they go ;
Invoking her to bless their yearly stores,
Inviting plenty to their crowned floors.
Thus in the Spring, and thus in summer's heat,
Before the sickles touch the rip'ning wheat,
On *Ceres* call, and let the lab'ring hind
With oaken wreathes his hollow temples bind :
On *Ceres* let him call, and *Ceres* praise,
With uncouth dances, and with country lays.

CH AP.





C H A P. IX.

S E C T. I. *The MUSES. Their Image.*

P. **O** What beauty, what sweetness, what elegance is here!

M. You mean in these nine *virgins*, ^a that are crowned with palms; Do you not?

P. Certainly. How pleasantly and kindly they smile! How decent and becoming is their dress! How handsomely do they sit together in the shade of that laurel arbour! How skilfully some of them play on the harp, some upon the cittern, some upon the pipe, some upon the cymbal, and some harmoniously sing and play at once! Methinks I hear them with united minds, voice, and hands, makes an agreeable concord arising from their different instruments, governing their several voices in such a manner, that they make the most noble harmony, whose pleasing charms, entering into my ears, ravish my mind with pleasure.

M. They are the *muses*, ^b the mistresses of all the sciences, the presidents of the *musicians* and *poets*, and the governors of the feasts and solemnities of the gods ^c *Jupiter* begat them of the nymph *Mnemosyne*, who afterward brought them forth upon the mountain *Pierius*. Some affirm that they had other parents, and ^d ancient writers say, that they lived before *Jupiter*, and were the daughters of *Cælum*. They are called the daughters of *Jupiter* and *Mnemosyne* (which, in *Greek*, signifies *memory*) because all students and scholars ought not only to have great ingenuity, but ready memories.

^a Corint. apud Lyl. Gyrard p. 560. Orph. in Hymn. Mus. ^b Hesiod. in Theog. ^c Tzetzes Chil. 6. Hist. 50. ^d Mus. apud Lil Gyr.

S E C T. II. *The Names of the MUSES.*

THE *Muses*, or *Musa*, were formerly called *Mosa*, and were so named from a ^a *Greek* word, that signifies *to enquire*; because men, by enquiring of them, learn the things of which they were before ignorant. But others say, they had their name from ^b *their resemblance*, because there is a similitude, and an *affinity* and *relation* between all the sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their hands joined, dancing in a ring; in the middle of them sits *Apollo*, their commander and prince. The *pencil of nature* described them in that manner upon the *agate* which *Pyrrhus*, who made war against the *Romans*, wore in a ring. For in it was a representation of the nine *Muses* and *Apollo* holding a harp; and these figures were not delineated by art, but by the ^c *spontaneous hand-work of nature*; and the veins of the stone were formed so regularly, that every *muse* had her particular distinction.

^a Απο τῆ μωσαι, id est, ab inquirendo. Plato in Cratylō.

^b Μωσαι, quasi ὁμοιοῦνσαι, id est, similes, Cassiodor.

^c Plin. l. 37. c. 1.

S E C T. III. *The proper Names of the MUSES.*

P. WHAT were the *proper names* of each of the *Muses*?

M. They had each a name derived from some particular accomplishment of their minds or bodies.

The first, *Calliope*, was so called from the ^d *the sweetness of her voice*; she presides over *rhetoric*, and is esteemed the most excellent of all the nine.

^d Απο τῆς καλῆς ὀπῆς, a suavitare vocis.

The second, *Clio*, is so named from ^b *glory*. For she is the *historical* muse, and takes her name from the *famousness* of the things she records.

The third, *Erato*, has her name from ^c *love*, because she sings of *amours*; or because learned men are *beloved* and *praised* by others. She is also called *Salatrix*; for she first invented the art of dancing, over which she presided. She was also the inventress of poetry.

The fourth, *Thalia*, from ^d *her gaiety, briskness, and pleasantry*; because she sings pleasantly and wantonly. Some ascribe to her the invention of comedy, others of geometry.

The fifth, *Melpomene*, from ^e *the excellency of her song*, and the *melody* she makes when she sings. She is supposed to preside over *tragedy*, and to have invented *sonnets*.

The sixth, *Terpsichore*, has her name from ^f *the pleasure* she takes in dancing, because she delights in *balls*. Some call her *Citharistria*.

The seventh, *Euterpe*, or *Euterpia*, from ^g *the sweetness of her singing*. Some call her *Tibicina*; because, according to them, she presides over the *pipes*: And some say, *logic* was invented by her.

The eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from ^h *her excellent memory*: and therefore the invention of writing history is attributed to her; which re-

^b Απο τῆς κλέους, a gloria sc. rerum gestarum quas memorat. Schol. Ap. l.

^c Απο τῆς ἐρώτος, ab amore. Ovid. de Arte Amandi, l. 2.

^d Απο τῆς θαλλεῖν, id est, virere, germinare, et florere. Proc. in Hesiod.

^e Α μελοποιῶν, cantor et modulator, vel ἀπο τῆς μελῆς ποιεῖν, concentum facere.

^f Απο τερπνῶν τοῖς χοροῖς, quod choreis delectetur.

^g Αβ ἐν τερπνῇ, jucunda nempe in concentu.

^h Α πολυς, multus, et μνηια memoria.

quires a good memory. It was owing to her, ^a "That
 " the songsters add, to the verses that they sing, hands
 " and fingers, which speak more than the tongue; and
 " expressive silence; a language without words; in
 " short, gesture and action."

The ninth, ^b *Urania*, was so called either because
 she sings of *divine* things; or because, through her
 assistance, men are praised to the *skies*; or because,
 by the sciences, they become conversant in the con-
 templation of *things celestial*.

Babufius, a modern poet, has comprised the names
 of these nine muses in a ^c distich: That is, he has
 made the nine muses to stand, which is something
 strange, but upon eleven feet. Perhaps you will re-
 member their names better, when they are thus join-
 ed together in two verses.

^a Plut. in Sympof. quod carminibus additæ sint Orche-
 strarum loquaciffimæ manus, linguofi digiti, silentium cla-
 mofum, expositio tacita, uno verbo geflus et actio.

^b ΑΥΡΟΥ ΟΥΡΑΝΟΥ, a cælo.

^c *Calliope, Polymneia, Erato, Clio, atque Thalia,*
Melpomene, Euterpe, Terpsichore, Urania. Bah. 4. ep. 1.

SECT. IV. *The Names common to all the MUSES.*

P. WHAT names have the Muses common to
 them all?

M. The most remarkable are,

Heliconides, or *Heliconiades*, from the mountain *He-
 licon* in *Bœotia*.

Parnassides, from the mountain *Parnassus*, in *Phocis*,
 which has two heads; ^d where if any person slept, he
 presently became a poet. It was anciently called *Lar-*

^d *Perfius* in *Proemio*.

naſſus, from *Larnace*, the ark of *Deucalion*, which reſt- ed here, and was named *Parnaſſus*, after the flood, from an inhabitant of the mountain ſo called.

Cithærides, or *Cithæriades*, from the mountain *Cit- he- ron*, where they dwelt.

Aonides, from the country of *Aonia*.

Pierides, or *Pieria*, ^a from the mountain *Pierus*, or *Pieria*, in *Thrace*; or from the daughters of *Pierius*, and *Anippe*; who, daring to contend with the *Muſes*, were changed into *pyes*.

Pegaſides, and *Hippocrenides*, from the famous foun- tain *Helicon*, which, by the *Greeks* is called ^b *Hippo- crene*, and, by the *Latins*, ^c *Caballinus*, both which, words ſignify the horſe's fountain; It was alſo named *Pegaſeus*, from *Pegaſus* the winged horſe, ^d who ſtrik- ing a ſtone in this place with his foot, opened the fountain, ^e and the water, of it became vocal.

Aganippides or *Aganippæ*, from the fountain *Aganip- pe*.

Caſtalides, from the fountain *Caſtalius* at the foot of *Parnaſſus*.

- ^a Perſius in Proœmio. ^b Ab *ἵππος* equus, et *κρηνη* fons.
^c Caballinus a Caballus, id eſt, equus. ^d Ovid. Met.
5. ^e Sidonius Apollin.

SECT. V. The Number of the MUSES.

P. WHAT was the number of the *Muſes*?

M. Some write, ^f that they were but three in the beginning; becauſe ſound, out of which all ſinging is formed, is naturally threefold; either made by the voice alone; or by blowing, as in pipes; or by ſtriking, as in citterns or drums. Or, it may be, becauſe there are three tones of the voice or other inſtruments, the *baſe*, the *tenor*, and the *treble*.

^f Var. apud Auguſt.

^a Or because three is the most perfect of *numbers*: for it agrees to the persons of the godhead. ^b Or, lastly, because all the sciences are distributed into three general parts, *philosophy*, *rhetoric*, and *mathematics*; and each three parts are subdivided into three *other* parts, *philosophy* into *logic*, *ethics*, and *physic*; *rhetoric* into the *demonstrative*, *deliberative*, and *judicial* kind; *mathematics* into *music*, *geometry*, and *arithmetic*: Whence it came to pass, that they reckoned not only three *Muses*, but nine.

Others give us a different reason why they are nine. ^c When the citizens of *Sicyon* appointed three skilful artificers to make the statues of the three *Muses*, promising to chuse those three statues out of the nine, which they liked best; they were all so well made that they could not tell which to chuse; so that they brought them all, and placed them in the temples: And *Hesiod* afterward assigned to them the names mentioned above.

P. Were they *virgins*?

M. ^d Some affirm it; and others deny it, who reckon up their children. But, however, let no person *despise the Muses*, unless he design to bring destruction upon himself by the example of *Thamyras* or *Thamyris*; ^e who, being conceited of his own beauty and skill in singing, presumed to challenge the *Muses* to sing, upon condition, that, if he was overcome, they should punish him as they pleased. And after he was overcome, he was deprived at once both of his harp and his eyes.

^a Censorin. de die natali.

^b Phurnut. de Deorum Natura.

^c Var. ibid. ex Lil. Gyr. p. 261.

^d Plato apud eundem. Vide Nat. Com.

^e Homeri Iliad. 2. Plut. de Musica.

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C H A P. X.

THEMIS, ASTREA, NEMESIS.

P. THESE three goddesses, I see, contrive and consult together of affairs of great moment.

M. I suppose so: For their business is almost the same: The same function is incumbent upon each of them. But, however, let us inspect them all singly.

Themis, the first of them, ^a is the daughter of *Cælum* and *Terra*. According to the ^b signification of her name, her office is to instruct mankind to do things honest, just, and right. ^c Wherefore her images were brought and placed before those who were about to speak to the people, that they might be admonished thereby to say nothing in public, but what was just and righteous. Some say, ^d she spoke oracles at *Delphos*, before *Apollo*; though ^e *Homer* says, that she served *Apollo* with *nectar* and *ambrosia*. There was another *Themis*, of whom *justice*, *law*, and *peace* are said to be born. *Hesiod*, by way of eminence, calls her ^f *modest*, because she was ashamed to see any thing that was done against right and equity. *Eusebius* calls her *Carmenta*; ^g because, by her verse and precepts, she directs every one to what is just: by whom he means a different *Carmenta* from the *Roman Carmenta*, who was the mother of *Evander*, otherwise called *Themis Nicostрата*, ^a

^a *Hesiod*. in *Theogon*.

^b *Θεμης*, enim significat *fas*.

^c *Ex* *Lil. Gyr.* ^d *Ex* *Ovid. ii. Metam. l. 1.* ^e *Hymn.* in *Apollinem*.

^f *Αἰδομένη*, id est, *pundibundam*. *Hesiod*, in *Theogon*. ^g *Quod* *carminibus* *edictisque* *suis* *præcipiat* *unicuique* *quod* *justum* *est*. *Eusebius*, *l. 3. Præp. Evang.*

prophetical lady. ^a She was worshipped by the *Romans*, because she prophesied; and was called *Carmenta*, either ^b from *the verse* in which she uttered her predictions, or ^c from *the madness* which seemed to possess her when she prophesied. To this lady an altar was dedicated near the gate *Carmentalis*, by the *Capitol*; and a temple was also built to her honour upon this occasion. ^d The *Senate* forbade the married women the use of litters or sedans; they combined together, and resolved that they would never bring children, unless their husbands rescinded that edict: They kept to this agreement with so much resolution, that the senate was obliged to change their sentence, and yield to the women's will, and allow them all sedans and chariots again. And when their wives conceived, and brought forth fine children, they erected a temple in honour of *Carmenta*.

Astræa, ^e the daughter of *Aurora* and *Astræus*, the *Titan* (or, as others rather say, the daughter of *Jupiter* and *Themis*) was esteemed ^f *the princess of justice*. The poets feign, that in the *golden age* she descended from heaven to the earth; and being offended at last by the wickedness of mankind, ^g she returned to heaven again, after all the other gods had gone before her. She is often directly called by the name of *Justitia*; as particularly by ^h *Virgil*. And when she had

^a Solinus in descriptione Romæ. ^b A Carmine. Ovid. Fast. ^c Quasi carens mente. ^d Vide Ovid. in Fastis, l. 3.

^e Hesiod. in Theogon. ^f Justitiæ antistita.

^g *Vidua jacet pietas, et virgo cede madentes*

Ultima caelestem terras Astræa reliquit.

All duty dies, and weary'd justice flies

From bloody earth at last, and mounts the skies.

^h ——— extrema per illos.

Justitia excedens terris vestigia fecit. Virg. Georg. l. 2.

Justice last took her flight from hence, and here

The prints of her departing steps appear.

returned

returned to heaven again, she was placed where we now see the constellation ^a *Virgo*.

The parents of *Nemesis* were ^b *Jupiter* and *Necessity*: or, according to others, *Nox* and *Oceanus*. She was the goddess that rewarded virtue, and punished vice; and she taught men their duty; so that she received her name ^c *from the distribution that she made to every body*. *Jupiter* enjoyed her, as the story says, in the shape of a *goose*; ^d after which she brought forth an egg, which she gave to a shepherd whom she met, to be carried to *Leda*. *Leda* laid up the egg in a box, and *Helena* was soon after produced of that egg. But others give us quite different accounts of the matter. The *Romans* certainly sacrificed to this goddess, when they went to war; whereby they signified that they never took up arms, unless in a just cause. She is called by another name, *Adrassea*, from *Adrastus*, a king of the *Argives*, who first built an altar to her: Or, perhaps, from the ^e *difficulty of escaping from her*; because no guilty person can flee from the punishment due to his crime, though sometimes *justice* overtakes him late: She has indeed ^f wings, but does not always use them, but then ^g the slower her foot is, the harder is her hand. *Rhamnusia* is another name of this goddess, from *Rhamnus*, a town in *Attica*, ^h where she had a temple; in which there was a statue of her made of one stone, ten cubits high; she holds

^a Boccac. l. 4. General. Deor. ^b Pausan. in Arcad.

^c ΑΠΟ ΤΗΣ ΙΣΧΥΟΣ ΕΝΙΣΤΕΛΑΝΤΟΣ, a distributione quæ unicuique fit, Plato de Legibus Dial. ^d Apollodor. Biblioth. lib. 3.

^e ΑΑ non, et διδρασκω fugio, quod videlicet nemo nocens effugere queat pœnam suis sceleribus debitam.

^f Pausan. in Atticis.

^g Ad scelerum panas ultrix venit ira Tonantis,
Hoc graviore manu, quo graviore pede.

Vengeance divine to punish sin moves slow,
The slower is its pace, the surer is its blow.

^h Strabo in Atticis, l. 9.

the bough of an apple-tree in her hand; and has a crown upon her head, on which many images of deer were engraven. ^a She had also a wheel, which denoted her swiftness to punish.

^a *Sed dea, quæ nimis obstat Rhamnusia votis,
Ingemuit, flexitque rotam.*—

Claudian.

Th' avenging goddess, t'our desires unbent,
First groan'd, then turn'd her wheel.

CHAP. XI.

The Gods of the Woods, and the Rural Gods.

SECT. I. PAN. His Names.

WE are now come into the second part of the right-hand wall, which exhibits the images of the gods and goddesses of the woods. Here you may see the gods *Pan*, *Sylvanus*, and the *Fauni*, *Satyri*, *Silenus*, *Priapus*, *Aristæus*, and *Terminus*.

And there you see the goddesses, *Diana*, *Pales*, *Flora*, *Feronia*, *Pomona*, and an innumerable company of *Nymphs*.

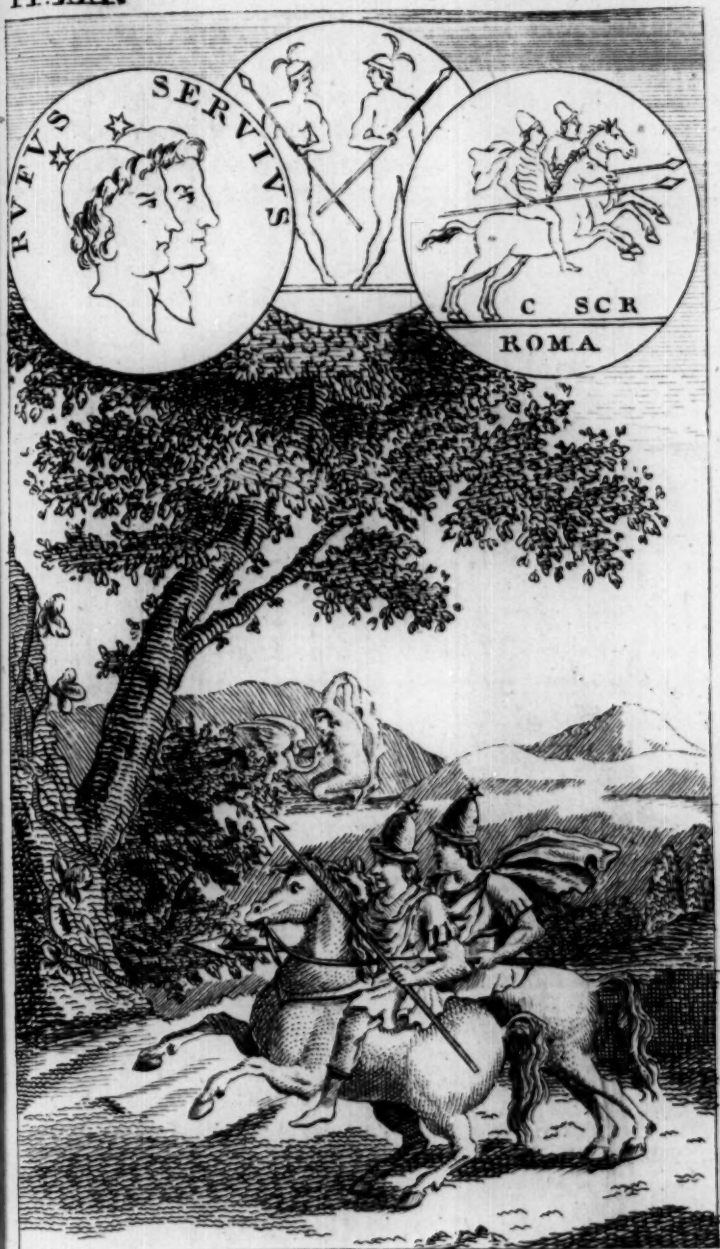
P. What gods do you shew me? Do you call those cornuted monsters gods? Who are half men, and half beasts, hairy and shaggy, with goats feet and horses tails.

M. Why not? Since they have attained to that honour. First let us examine the prince of them all *Pan*.

Pan is called by that name, either, as some tell us, ^b because he was the son of *Penelope* by all her wooers; or, ^c because he exhilarated the minds of all the gods with the music of the pipe, which he invented; and by the harmony of the cittern, upon which he played

^b *A παν omne, quod ex omnium procorum congressu cum Penelope sit natus Samius.* ^c *Homer. in Hymn.*

Skilfully



skillfully as soon as he was born: Or, perhaps, he is called *Pan*, ^a because he governs the affairs of the universal world by his mind, as he represents it by his body, as we shall see by and by.

The *Latins* called him *Inuus* and *Incubus*, the night-mare; ^b because he uses carnality with all creatures.

And at *Rome* he was worshipped, ^c and called *Lupercus* and *Lyceus*. To his honour a temple was built at the foot of the *Palatine* hill, and festivals called *Lupercalia* were instituted, in which his priests, the *Luperci* ran about the city naked.

^a Phurnutius. ^b Ab ineundo passim cum omnibus animalibus. *Servius* in *Æneid*. ^c *Justin*. l. 43.

SECT. II. The Descent of PAN.

HIS descent is uncertain; but the common opinion is, that he was born of *Mercury* and *Penelope*. ^d For when *Mercury* fell violently in love with her, and tried in vain to move her: at last, by changing himself into a very white goat, he obtained his desire, and begat *Pan* of her, when she kept the sheep of her father *Icarius* in the mount *Taygetus*. *Pan*, after he was born, ^e was wrapt up in the skin of a hare, and carried to heaven. But why do I here detain you with words? Look at his image.

^d *Hesiod*. in *Euterpe*. ^e *Homer*. in *Hymn*.

SECT. III. The Image of PAN.

P. IS that *Pan*? ^f that horned half goat, who resembles a beast rather than a man, much less a god, whom I see described with a smiling ruddy face, and two horns; his beard comes down to his breast; his

^f *Lucian*. in *Bacch*.

skin is spotted, and his legs and thighs covered with long hair; he has the tail and the feet of a goat; his head is crowned, and he holds a crooked staff in one hand, and in the other a pipe of uneven reeds, with the music of which he can chear even the gods themselves. O ridiculous-deity, fit only to terrify boys?

M. Believe me, he has frightened the men too: For when the *Gauls*, under *Brennus* their leader, made an irruption into *Greece*, and were just about to plunder the city *Delphos*, *Pan* in the night frightened them so much, that they all betook themselves to flight, and no body pursued them. Whence we proverbially say, that men are in ^a *panic fears*, when we see them affrighted without a cause.

Now hear what the image of *Pan* signifies. *Pan*, they say, is a symbol of the universal world, as I intimated before. ^b In his upper part he resembles a man, in his lower part a beast; because the superior and celestial part of the world is beautiful, radiant and glorious; as is the face of this god, whose horns resemble the rays of the sun, and the horns of the moon. The redness of his face is like the splendor of the sky; and the spotted skin, that he wears, is an image of the starry firmament. In his lower parts he is shagged and deformed, which represents the shrubs, and wild beasts, and trees of the earth below. His goats feet signify the solidity of the earth; and his pipe of seven reeds, that celestial harmony which is made by the seven planets. He has a shepherd's hook, crooked at the top, in his hand, which signifies the turning of the year into itself.

^a *Terrores Panici eorum sunt qui sine causa perterrentur.*
Pausanias, Plutarchus. ^b *Servius in Eclog. 2.*

SECT. IV. *Actions of PAN.*

P. **BUT** what mean those young ladies that dance about him.

M. They are nymphs, who dance to the music of his pipe; ^a which instrument *Pan* first invented. You will wonder when you hear the relation which the poets tell us of this pipe, to wit, ^b as oft as *Pan* blows it, the dugs of the sheep are filled with milk: For he is the “god of the shepherds and hunters, the “captain of the nymphs, the president of the mountains,” and of a country life; and the ^c guardian of the flocks that graze upon the mountains. Although his aspect is so deformed, yet when he changed himself into a white ram, he pleased and gratified *Luna*, ^d as it is reported: The nymph *Echo* fell also in love with him, and brought him a daughter named *Iringes*, ^e who gave *Medea* the medicines (they say) with which she charmed *Jason*. ^f He could not but please *Dryope*, to gain whom he laid aside, as it were, his divinity, and became a shepherd. But he did not court the nymph *Syrinx* with so much success: For she ran away to avoid so filthy a lover; till coming to a river

^a *Pan primus calamos cera conjungere plures*

Instituit.——

Virg. Ecl. 2.

Pan taught to join with wax unequal reeds.

^b Orpheus in Hymn. Ibiacus, Poeta Græcus.

^c — *Pan curat oves, oviumque magistros.* Idem ibid.

Pan loves the shepherds, and their flocks he feeds.

^d *Munere sic niveo lana, si credere dignum est,*

Pan Deus Arcadiæ captam te, Luna, sefellit. Virg. Georg. 3.

'Twas thus with fleeces milky white (if we

May trust report) *Pan* god of *Arcady*,

Did bride thee, *Cynthia*, nor didst thou disdain,

When call'd in woody shades, to ease a lover's pain.

^e Theætet. Poeta Græcus. ^f Homer in Hymn.

(where her flight was stopped) she prayed the *Naiades*, the *Nymphs of the Waters*, because she could not escape her pursuer, to change her into a bundle of reeds, just as *Pan* was laying hold of her, ^a who therefore caught the reeds in his arms instead of her. ^b The winds moving these reeds backward and forward occasioned mournful but musical sounds which, *Pan* perceiving, cut them down, and made them reeden pipes. But ^c *Lucretius* ascribes the invention of these pipes not to

^a *Hic se mutarent liquidas orasse sorores :*

Panaque cum prensam sibi jam Syringa putaret

Corpore pro nympha calamos trivisse palustres. Met. l. 1.

When, that she might avoid a lustful rape,

She begg'd her sister nymphs to change her shape :

Pan thought h' had hugg'd his mistress, when indeed

He only hugg'd a truss of moorish reed.

^b *Dumque ibi suspirat, motos in arundine ventos*

Effecisse sonum tenuem similemque querenti.

Arte nova vocisque deum dulcedine captum,

Hoc mihi concilium tecum, dixisse, manebit ;

Atque ita disparibus calamis compagine cera

Inter se junctis nomen tenuisse puella.

He sighs, his sighs the tossing reeds return

In soft small Notes, like one that seem'd to mourn ;

The new, but pleasant, notes the God surprise,

Yet this shall make us friends at last, he cries,

So he his pipe of reeds unequal fram'd

With wax ; and *Syrinx* from his mistress nam'd.

^c — *Zephyri cava per calamorum sibila primum*

Agrestes docuere cavae inflare cicutas ;

Inde minutatim dulces didicere querelas,

Tibia quas fundit digitis pulsata canentum :

Avia per nemora ac sylvas saltusque reperta,

Per loca pastorum deserta, atque otia Dia.

And whilst soft ev'ning gales blew o'er the plains,

And shook the sounding reeds, they taught the swains ;

And thus the pipe was fram'd, and tuneful reed ;

And while the tender flocks securely feed,

The harmless shepherds tun'd their pipes to love,

And *Amaryllis* sounds in ev'ry grove.

Pan,

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Pan, but to some country-men, who had observed, on some other occasion, the whistling of the wind thro' reeds. In the sacrifices of this god, ^a they offered to him milk and honey in a shepherd's bottle. He was more especially worshiped in *Arcadia*, for which reason he is so often called ^b *Pan Deus Arcadiae*.

Some derive from him, ^c *Hispania*, *Spain*, formerly called *Iberia*; for he lived there, when he returned from the *Inaian* war, to which he went with *Bacchus* and the *Satyrs*.

^a Theoc. in Viator. ^b Virg. Geo. 3. Ecl. 4. ^c Lil. Gyr.

C H A P. XII.

S Y L V A N U S.

ALTHOUGH many writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many distinguish them; we will therefore treat of them separately, and begin with *Sylvanus*.

That old man is *Sylvanus*, whom you see placed next to *Pan*, with the feet of a goat, and the ^d face of a man, of little stature; ^e he holds *cypress* in his hand stretched out. He is so called from *sylva*, the *woods*; for he presides over them. ^f He mightily loved the boy *Cyparissus*, who had a tame deer, in which he took great pleasure: *Sylvanus* by chance killed it, whereupon the youth died for grief. ^g Therefore *Sylvanus* changed him into a *cypress-tree*, and carried a branch of it always in his hand, in memory of his loss.

There were many other *Sylvani*, who endeavoured, as much as they could, to violate the chastity of women.

^d *Ælian. Hist. Varia.* ^e *Martin. de Nuptiis.*

^f *Servius in Virg. Æneid. et Georg.*

^g *Et teneram a radice ferens, Sylvane, cupressum* Geor. 1.

A tender cyprus plant *Sylvanus* bears.

St. *Auffin* says, ^a "That they and the *Fauni* (commonly called *Incubi*) were oftentimes wicked to women, "desiring and enjoying their embraces." And *Varro* says, that they were mischievous to pregnant women.

^a Eos cum Faunis (quos vulgo Incubos vocant) improbos sæpe extitisse mulieribus, et earum appetisse et peregissee concubitum. Aug. de Civitate Dei, l. 15. c. 23.

C H A P. XVIII.

SILENUS.

THAT old fellow, who follows next, with a flat nose, and a bald head, with large ears, and a small, flat, gore-bellied body, is *Silenus*; so called ^b from his *jocular temper*, because he perpetually jests upon people. He sits upon a ^c *saddle-backed ass*; but, when he walks, he leans upon a staff. He was *Bacchus's* foster-father, his master, and his perpetual companion, and consequently almost always drunk, as we find him described ^d in the sixth eclogue of *Virgil*. The cup

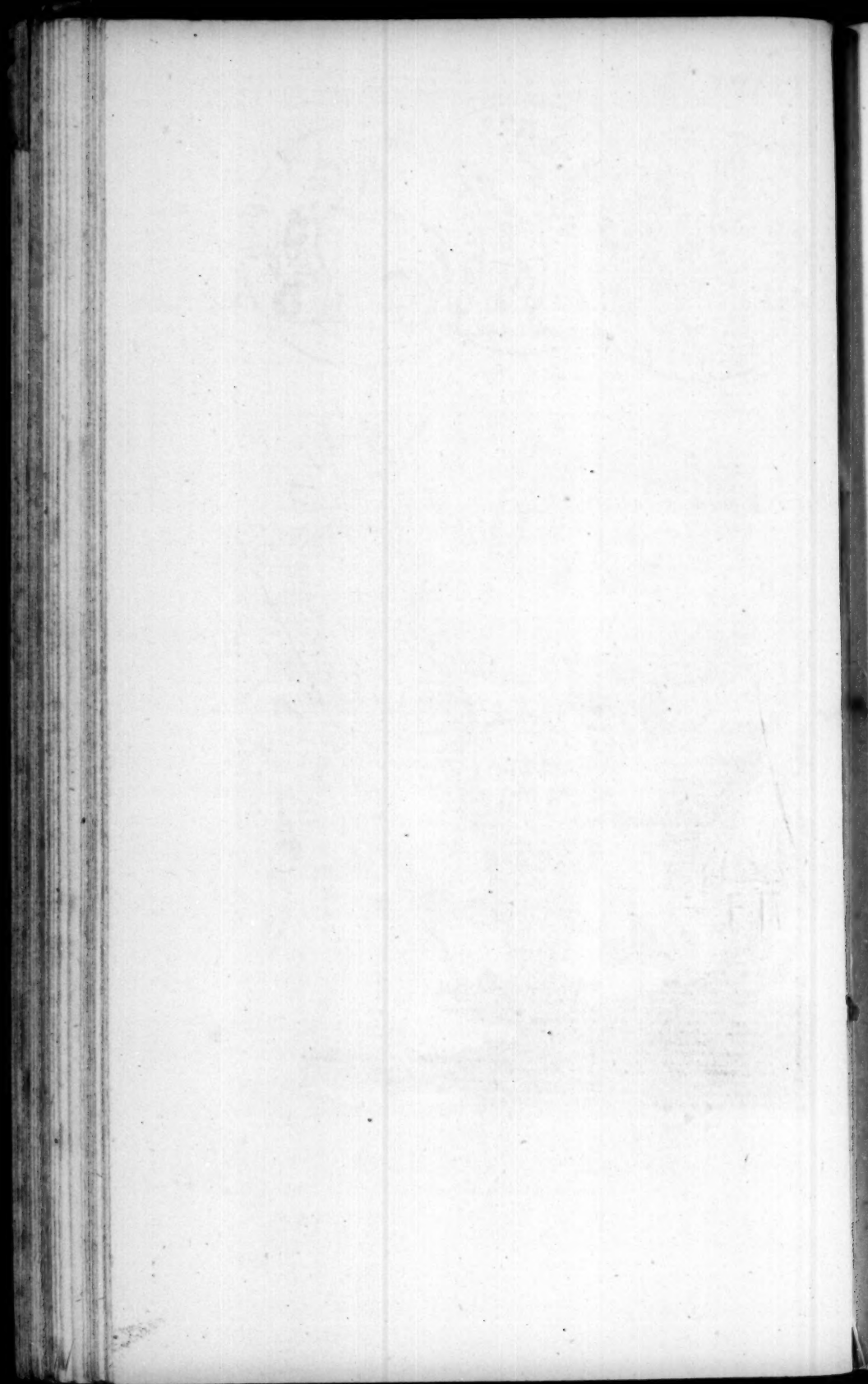
^b ΑΠΟ ΤΗΣ ΣΙΛΛΑΚΙΝΗΣ, id est, dictoria in aliquem dicere. *Ælian.* 3. Var. Hist. c. 10. ^c Pando Asello.

^d *Silenum pueri somno videre jacentem,
Inflatum hesternæ venas, ut semper, Iaccho;
Serta procul tantum capiti delapsa jacebant,
Et gravis attrita pendebat cantharus ansa.*

— Two *Satyrs*, on the ground,
Stretch'd at their ease, their fire *Silenus* found;
Dost with his fumes, and heavy with his load,
They found him snoring in his dark abode;
His rosy wreath was dropp'd not long before,
Borne by the tide of wine, and floating on the floor.
His empty cann, with ears half worn away,
Was hung on high, to boast the triumph of the day.

which





which he and *Bacchus* used, was called *cantharus*; and the staff with which he supported himself ^a *ferula*: This he used when he was so drunk, as it often happened, that he could not sit on, ^b but fell from, his ass.

The satyrs were not only constant companions of *Silenus*, but were assistant to him; for they held him in great esteem, and honoured him as their father; and, ^c when they became old, they were called *Sileni* too. And concerning *Silenus*' ass, they say, that ^d he was translated into heaven, and placed among the stars; because in the giants war, *Silenus* rode on him, and helped *Jupiter* very much.

^e But when *Silenus* was once taken, and asked, "What was the best thing that could befall man?" He after long silence answered, "It is best for all never to be born, but being born, to die very quickly." Which expression *Pliny* reports almost in the same words, ^f "There have been many who have judged it very happy never to have been born, or to die immediately after one's birth."

^a *Quinque senex ferula titubantes ebrius artus Sustinet, et pando non fortiter hæret assello.* Ovid. Met. 4.
His staff does hardly keep him on his legs,
When mounted on his ass, see how he swags.

^b *Ebrius ecce senex pando delapsus assello, Clamarunt Satyri, surge, age, surge, pater.* De Art. Am. 2.
Th' old foker's drunk, from's ass he's got a fall,
Rise, daddy, rise again, the Satyrs bawl.

^c Pausanias in Atticis.

^d Aratus in Phænomen.

^e Rogatus, *Quidnam esset hominibus optimum?* respondit, *Omnibus esse optimum non nasci, et natos quam citissime interire.* Plut. in Consolatione Apoll.

^f *Multi extitere qui non nasci optimum censerunt, aut quam citissime aboleri.* Plin. in Præfat. l. 7.

C H A P. XIV.

The SATYRS.

BEHOLD! ^a Those are *Satyrs* who dance in lascivious motions and postures under the shade of that tall and spreading oak; they have heads armed with horns, and goats feet and legs, crooked hands, rough, hairy bodies, and tails not much shorter than horses tails. There is no animal in nature more falacious and libidinous than these gods. Their ^b name itself shews the filthiness of their nature: And *Pausanias* gave a proof of it, by relating a story of some mariners, who were drove upon a desert island by storm, and saw themselves surrounded by a flock of *Satyrs*: The seamen were frightened, and betook themselves to their ships, and the *Satyrs* left the *men*; but they seized the *women*, and committed all manner of wickedness with them.

^a Pausan. in Atticis. ^b Satyrus derivatur *ante res gestas*, a veretro, Euseb. in Præp. Evang. ibid.

C H A P. XV.

The FAUNS.

THE *Fauns*, which you see joined with the *Satyrs*, differ from them in the name only; at least they are not unlike them in their looks: ^c For they have hoofs and horns, and are ^d crowned with the branches

^c Ovid. *Fastorum* 2. ^d Idem, in *Epistola Oenones*.
of

of the pine. When they meet drunken persons, they stupify them (as it is said) with ^a their looks alone. The *boors* of this country call them the ^b *rural gods*; and pay them the more respect; because they are armed with horns and nails, and painted in terrible shapes.

Faunus, or *Fatuellus*, ^c was the son of *Picus* king of the *Latins*. ^d He married his own sister, whose name was *Fauna* or *Fatuella*: He consecrated and made her priestess, after which she had the gift of prophecy. History likewise tells us, that this *Faunus* was the father and prince of the other *Fauns* and the *Satyrs*. ^e His name was given him from his skill in *prophefying*, and from thence also *Fatus* signifies both persons that speak rashly and inconsiderately, and enthusiasts; because they, who prophefy, deliver the mind and will of another, and speak things which they often do not understand.

^a Ovid. in Epistola Phædræ. ^b Dii agrèstes. Virgil. Georg. 1. ^c Servius 7. Æneid. 6. ^d Nat. Com. l. 5.
^e Fauus dicitur a *fando*, seu vaticinando. Ser. Æn. 7. l. 1. Hisp. Episcopus.

C H A P. XVI.

P R I A P U S.

P. **H**A! What means that *naked* god, with his sickle, behind the trunk of the tree? Why does he hide the half of his body so?

M. The painter was modest, and therefore painted but half of him, because he is a shameless and *obscene* deity: His name is *Priapus*. I am ashamed to tell the story of him, it is so very filthy; and therefore I shall say only, that he was the son of *Venus* and *Bacchus*, born at *Lampsacus*, where his mother hating his deformity, and the disproportion of his members, rejected him

him. Yet he pleased the women of *Lampsacus* so well, that their husbands banished him from the city, till by the oracle's command he was recalled, and made *god of the gardens*, and crowned with garden herbs. He carries a sickle in his hand, to cut off from the trees all superfluous boughs, and to drive away thieves and beasts, and mischievous birds; from whence he is called *Avistupor*. Therefore his image is usually placed in gardens, as we may learn from ^a *Tibullus*, ^b *Virgil*, and ^c *Horace*. He is called *Hellepontiacus* by the poets; because the city of *Lampsacus*, where he was born, was situated upon the *Hellepont*. All agree that he was very deformed, and they say, that this was the occasion of the deformity of this god. When *Juno* saw *Venus* was big with child, she was jealous; and therefore, under pretence of assisting her in her labour, she spitefully misused her, so that the young child was spoiled and deformed, and from his deformity called *Priapus*, *Phallus*, and *Fascinum*; all which three names favour of *obscenity*; though by some ^d he is called *Bonus Daemon*, or *Genius*. Indeed

^a *Pomosisque rubor custos ponatur in hortis,
Arceat ut sava falce Priapus aves.*

With th' swarthy guardian god our orchards grace,
With this stiff sickle he the birds will chace.

^b *Est custos furum atque avium cum falce saligna
Hellepontiaci servet tutela Priapi.*

Georg. l. 4.

Besides the god obscene, who frights away,
With his lath sword, the thieves and birds of prey.

^c *Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum faceretne Priapum,
Maluit esse Deum. Deus inde ego furum aviumque
Maxima formido.*

Hor. Sat. 8.

'Till artists doubting, which the log was good
For, stool, or god; resolv'd to make a god.
So I was made, my form the log receives:
A mighty terror I to birds and thieves.

^d *Vide Phurnutium.*

Juno's

Juno's touch was not necessary to make the child monstrous; for, can any beautiful offspring be expected from a sot and a courtesan?

C H A P. XVII.

A R I S T Æ U S.

HE is called *Aristaus*, whom you see busied in that nursery of olives, supporting and improving the trees. He is employed in drawing oil from the olive, which art he first invented. He also found out the use of honey, and therefore you see some rows of beehives near him. ^a For which two profitable inventions, the ancients paid him divine honours.

He was otherwise called *Nomius* and *Agraus*, and was the son of ^b *Apollo* by *Cyrene*, or, as *Cicero* says, the son of *Liber Pater*, educated by the nymphs, and taught by them the art of making oil, honey, and cheese. He fell in love with *Eurydice* the wife of *Orpheus*, and pursued her into a wood, where a serpent stung her to death. The nymphs hated him so much for this, that they destroyed all his bees, to revenge the death of *Eurydice*. This loss was exceedingly deplored by him; and asking his mother's advice, he was told by the oracle, that he ought by sacrifices to appease *Eurydice*. Wherefore he sacrificed to her four bulls, and four heifers, and his loss was supplied, for suddenly a swarm of bees burst forth from the carcases of the bulls.

^a Pausanias in *Arcadicis*.

^b Apollonius in *Verron*. l. 6.

C H A P. XVIII.

T E R M I N U S.

P. **B**UT, pray, what is that stone or log placed there? It is so far off that I cannot distinguish whether of the two it is.

M. It has a place among the *rural* gods, because it is a god itself.

P. A god, do you say? Surely you jest, Sir.

M. No; it is not only a god, but a god greatly honoured in this city of *Rome*. They call him *Terminus*, and the boundaries and limits of men's estates are under his protection. His name, and the divine honours paid to him by the ancients, are mentioned by ^a *Ovid*, by ^b *Tibullus*, and by ^c *Seneca*. The statue of this god ^d was either a square stone, or a log of wood plained; which they usually perfumed with ointment, and crowned with garlands.

And indeed the *lapides terminales* (that is *land-marks*) were esteemed *sacred*: ^e so that whoever dared

^a *Termine, sive lapis, sive es desertus in agro
Stipes, ab antiquis tu quoque nomen habes. Ovid. Fast. 2.
Terminus, whether stump or stone thou be,
The ancients gave a god-head too to thee.*

^b *Nam veneror, seu stipes habet desertus in agris,
Seu vetus in triviis florida ferta lapis.*

For I my adoration freely give,
Whether a stump forlorn my vows receive.
Or a beflowered stone my worship have. }

^c *Nullus in campo facer*

Divisit agro arbiter populis lapis. Hippol. Act. 2.

The sacred land-mark then was quite unknown.

^d *Arnob. contra Gentes, l. 1. Clemens Alex. Strom. 7.*

^e *Dion. Halicarn. l. 2.*

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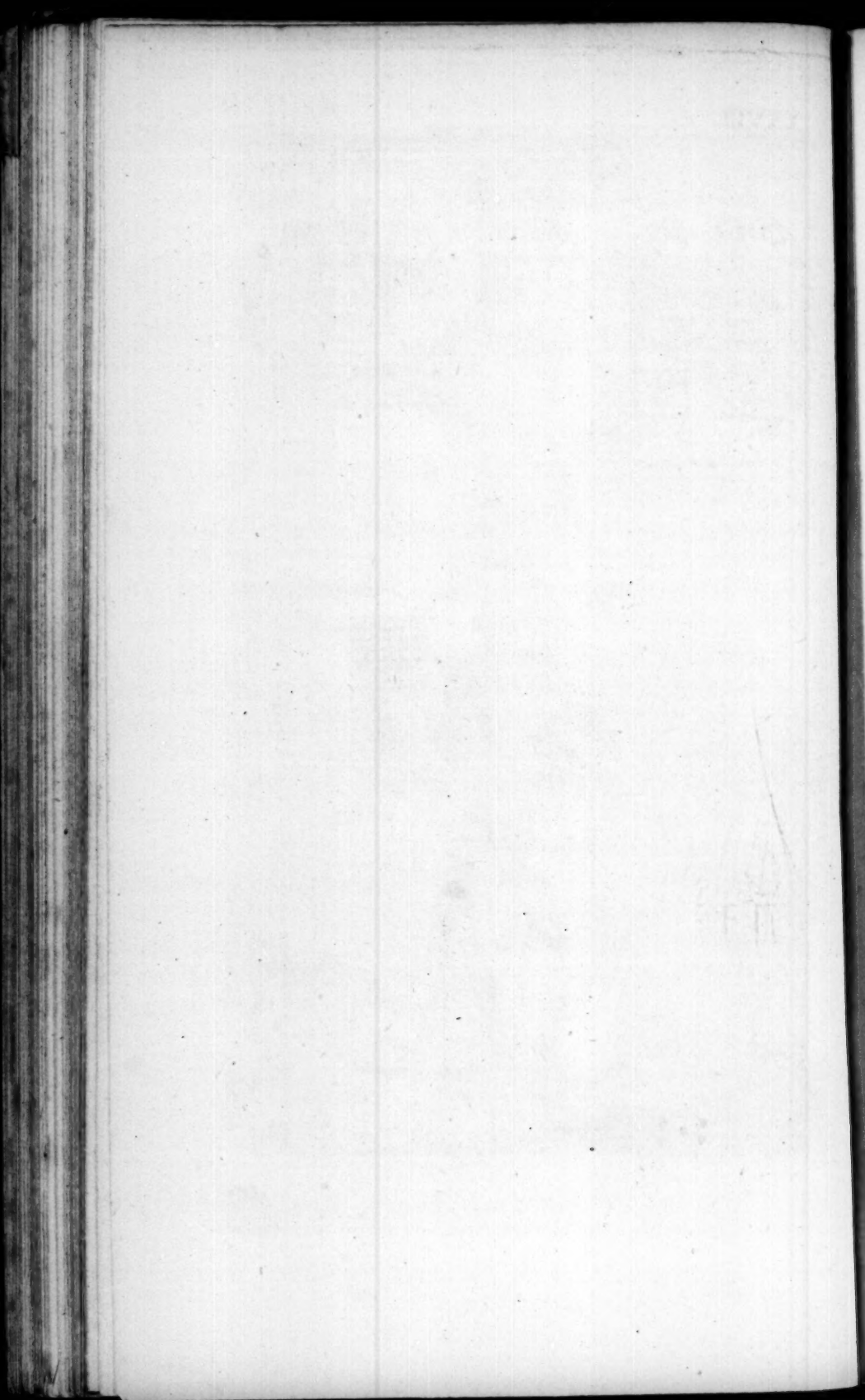
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to move, or plow up, to transfer them to another place, his head became devoted to the *Diis Terminilibus*, and it was lawful for any body to kill him.

And further, though they did not sacrifice the lives of animals to those stones, because they thought that it was not lawful to *stain them with blood*; yet they offered wafers made of flour to them, and the first fruits of corn, and the like: And upon the last day of the year they always offered festivals to their honour, called *Terminalia*.

Now we pass to the *goddesses of the woods*.

C H A P. XIX.

The Goddesses of the Woods. DIANA.

P. **I**T is very well. Here comes a goddess ^a taller than the other goddesses, in whose *virgin-looks* we may ease our eyes, which have been tired with the horrid sight of those monstrous deities. Welcome, *Diana*: ^b your hunting habit, the bow in your hand, and the quiver full of arrows, which hangs down from your shoulders, and the skin of a deer fastened to your breast, discover who you are. ^c Your behaviour, which is free and easy, but modest and decent; your garments, which are handsome and yet careless; shew that you are a virgin. Your ^d name shews your modesty and honour. I wish that you, who are the tallest of the goddesses, ^e to whom women owe their stature, would implant in them also a love of your chastity. For I know you hate, you abhor the conversation of men,

^a Virgil. *Æneid.* 1. ^b Idem *ibid.* ^c Pausan. in *Arca-*
dicis. ^d *Ἀρετή*, ab *ἀρετή*, *perfectus*, pudicitiam integritatemque Dianæ indicat. Strabo, l. 14. ^e Homer *Odyss.* 20.

and fly from the very sight of them. Yet reject the temptations of delight, and abhor the charming *witchcraft* of pleasure with all your heart.

Actæon, the son of *Aristæus*, that famous huntsman, ^a fatally learned this, when he imprudently looked upon you, when you were naked in the fountain: You deferred not the punishment of his impurity for a moment, for, sprinkling him with the water, you changed him into a deer, to be afterward torn in pieces by his own dogs.

Farther honour is due to you; because you are the *moon*, ^b “the glory of the stars,” and the only goddess ^c who observed perpetual chastity.

Nor am I ignorant of that famous and deserving action which you did, to avoid the flames of *Alpheus*, ^d when you hastily fled to your nymphs, who were all together in one place; and besmeared both yourself and them with dirt so, that when he came he did not know you: Whereby your honest deceit succeeded according to your intentions; and the dirt, which fouls every thing else, added a new lustre to your virtue. Welcome once again, O ^e guardian of the mountains; by whose kind assistance women in child-bed are preserved from death.

^a Ovid. 4. Metam. ^b Astrorum decus. Virg. *Æneid.* 9.

^c *Æternum telorum et virginitatis amorem Intemerata colit.*

Virg. *Æn.* 11.

— Herself untainted still,
Hunting and chastity she always lov'd.

^d Pausanias in Poster. Eliac.

^e *Montium custos, nemorumque virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimisque lætho,*

Divæ triformis.

Hor. Carm. l. 3.

Queen of the mountains and the groves!
Whose hand the teeming pain removes,
Whose aid the sick and weak implore,
And thrice invoke thy threefold pow'r.

M. So! *Palæophilus*, you have thus long cheated me?

P. What, I cheated you?

M. Yes, you; you have so dexterously concealed your knowledge, and endeavoured to make me believe so long, that you are ignorant and unskilful in the mythology of the heathens.

P. I am as unskilful as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those things, which I now repeat about *Diana*. For, from a boy I have loved this goddess for her modesty; and out of respect to her I learnt those few things, which you heard me speak. I am wholly blind, and beg, that by your assistance you would guide me. I speak sincerely, I am a mere freshman.

M. You can scarce make me believe so. But however, I will verify the old proverb, ^a and teach one that knows more than myself. I will begin from the word that you last mentioned.

Diana is called ^b *Triformis* and *Tergemina*. First, because, though she is but one goddess, yet she hath three different names, as well as three different offices: In the heavens she is called *Luna*; on the earth she is named *Diana*; and in hell she is styled *Hecate* or *Proserpina*. In the heavens she enlightens every thing by her rays; on the earth she keeps under her power all wild beasts by her bow and her dart; and in hell she keeps all the ghosts and spirits in subjection to her by her power and authority. These several names and offices are comprised in one ingenious ^c distich. But although *Luna*, *Diana*, and *Hecate*, are commonly thought to be only three different names of the same.

^a Sus Minervam.

^b Cicero de Nat. Deor. 3.

^c *Terret, lustrat, agit; Proserpina, Luna, Diana; Ima, suprema, feras; sceptro, fulgore, sagitta.*

Dempster. in Paralip.
goddess,

goddesses, yet ^a *Hesiod* esteems them three distinct goddesses. Secondly, because she has, as the poets say, *three heads*: The head of a horse on the right side, of a dog on the left, and a human head in the midst: Whence some call her ^b three-headed, or three-faced. And ^c others ascribe to her the likeness of a bull, a dog, and a lion. ^d *Virgil* and ^e *Claudian* also mention her three countenances. Thirdly, according to the opinion of some, she is called *Triformis*, ^f because the moon hath three *several phases* or shapes: The *new-moon* appears arched round with a circle of light. The *half-moon* fills a semicircle with light; and the *full-moon* fills a whole circle or orb with its splendor. But let us examine these names more exactly.

She is named *Luna* ^g from *shining*, either because she only in the night-time sends forth a glorious light, or else because she shines by borrowed light; and not by her own; and therefore the light with which she shines is always ^h new light. Her chariot is drawn with a white and black horse; or with two oxen; because she has got two horns; sometimes a mule is added, says *Festus*, because she is barren, and shines by the light of the sun. Some say, that *Lunæ* of both sexes have

^a Orpheus in Argon. ^b Τρισκεφαλον και τριπροσωπον, Cornut. et Artemidor. 2. Oneirocr. ^c Porphyr. ap. Ger.

^d *Tercentum tonat ore deos, Erebumque, Chaosque, Tergeminumque Hecatem, tria virginis ora Dianæ. Night, Erebus, and Chaos she proclaims, And threefold Hecate with her hundred names, And three Dianas.*

^e *Ecce procul ternis, Hecate variata, figuris. Behold far off the goddesses Hecate In threefold shape advances——*

^f Ap. Lil. Gyr.

^g A lucendo, quod una sit quæ noctu lucet, Cic. de Nat. Deor. 2. Vel, ^h Quod luce aliena splendeat, unde Græce dicitur Σεληνη, a σελαις νεον, id est, lumen novum, Id. ib.

been worshiped, especially among the *Egyptians*; and indeed, they give this property to all the other gods. Thus both *Lunus* and *Luna* were worshiped, but with this difference, that those who worshiped *Luna* were thought subject to the women, and those who worshiped *Lunus* were superior to them. ^a We must also observe, that the men sacrificed to *Venus*, under the name of *Luna*, in women's cloaths, and the women in men's cloaths.

This *Luna* had a gallant who was named *Endymion*, and he was mightily courted by her; ^b insomuch that, to kiss him, she descended out of heaven, and came to the mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemned to an eternal sleep by *Jupiter*; because when he was taken into heaven, he impudently attempted to violate the modesty of *Juno*. In reality, *Endymion* was a famous *Astronomer*, who first described the course of the moon, and he is represented sleeping, because he contemplated nothing but the planetary motions.

Hecate may be derived from ἡκαθεν [*Hecathen*] *eminus*; because the moon darts her rays or arrows afar off. ^c She is said to be the daughter of *Ceres* by *Jupiter*, who being cast out by her mother, and exposed in the streets, was taken up by shepherds, and nourished by them; for which reason ^d she was worshiped in the streets, and her statue was usually set before the doors of the houses, whence she took the name *Propylea*. Others derive her name from ἡκατον [*Hecaton*] *centum*, because they sacrificed a hundred victims to her: ^e Or because by her edict, those who

^a Servius in *Æneid.* 2. Philocor. Spartian in Imp. Caracal. ^b Apoll. Argonaut. 4. Plin. l. 2. c. 9.

^c Hesiod. in *Theogon*.

^d *Nocturnisque Hecate triviis ululata per urbes.* *Æn.* 9.

And *Hecate* by night ador'd with shrieks.

^e Pausan. in *Atticis*.

die, and are not buried, *wander a hundred years up and down hell*. However, it is certain, she is called *Trivia*, a *triviis*, from the streets; for she was believed to preside over the streets and ways; so that they sacrificed to her in the streets; ^a and the *Athenians*, every new-moon, made a sumptuous supper for her there, which was eaten in the night by the poor people of the city. ^b They say that she was excessively tall; her head was covered with frightful snakes instead of hair, and her feet were like serpents. ^c She was represented encompassed with dogs; because that animal was sacred to her; and *Hesychius* says, that she was sometimes represented by a dog. We are told that she presided over enchantments, and that ^d when she was called seven times, she came to the sacrifices: As soon as these were finished, ^e several apparitions appeared, called from her *Hecateæ*.

She was called by the *Egyptians* ^f *Bubastis*; her feasts were named *Bubastæa*; and the city where they were yearly celebrated, was called *Bubastis*.

Brimo is another of the names of *Hecate* and *Diana*; which is derived from ^g *the cry*, which she gave when *Apollo* or *Mars* offered violence to her when she was a hunting.

She was called *Lucina* and *Opis*, because ^h “she helps” to bring children into the world,” which good office (as they say) she first performed to her brother *Apollo*: For, as soon as she herself was born, she assisted her mother *Latona*, and did the office of a midwife; ⁱ but was so affrighted with her mother’s pain, that she resolved never to have children, but to live a perpetual virgin.

^a Aristophanes in *Pluto*. ^b *Lucian*. *Pseudoph.* ^c *Apud Gyrald. Apollin.* ^d *Argonaut.* ^e *Ovid. 9. Metam.* ^f *Apollon. 3. Argon.* ^g *Ἀβριμω*, fremo, ira exardesco. ^h *Quod infantibus in lucem venientibus opem ferat. Aug. de Civitat. 4. c. 1.* ⁱ *Callimach. Hymn. in Dian.*

She is called *Chitone* and *Chitonia*, ^a because women, after child-birth, used first to sacrifice to *Juno* and then offer to *Diana* their own and their children's cloaths.

She was named *Dietylnna*, not only from the ^b *nets*, which she used ^c (for she was an huntress, and the princess of hunters; for which reason all woods were dedicated to her) but also because ^d *Britomartis* the virgin whom she hunted, fell into the nets, and vowed, if she escaped, to build a temple for *Diana*. She did escape, and then consecrated a temple to *Diana Dietylnna*. Others relate the story thus: When *Britomartis*, whom *Diana* loved, because she was an huntress, fled from *Minos* her lover, and cast herself into the sea; she fell into the fishermen's nets, and *Diana* made her a goddess. And since we are talking of hunting, give me leave to add, that the ^e *antients* thought that *Diana* left off hunting on the *Ides* of *August*; therefore at that time it was not lawful for any one to hunt, but they crowned the dogs with garlands, and, by the light of torches made of stubble, they hung up the hunting instruments near them.

We shall only adjoin, to what has been said, the two stories of *Chione* and *Meleager*.

Chione was the daughter of *Dædalion*, the son of *Dædalus*: She was deflowered by *Apollo* and *Mercury*, and brought forth twins, namely, *Philammon*, a skilful musician, the son of *Apollo*, and *Autolychus* the son of *Mercury*, who proved a famous ^f juggler, and an art-

^a ΧΙΤΩΝ, quasi tunicata, a χΙΤΩΝ, tunica; solebant enim foeminae partus laboribus perfunctae Junoni sacrificare; suas autem et infantium vestes Dianae consecrare, Plut. Symp. c. ult. ^b Retia enim ΔΙΤΥΛΑ dicuntur. ^c Ovid. Met. 2. Laet. Plac. ^d Schol. Arist. ^e Brodæus in Anth. ex Schol. Pind.

^f — Furtum ingeniosus ad omne,

*Qui facere assuerat, patriæ non degener artis,
Candida de nigris et de candentibus atra.* Ovid. Met. 11.
Cunning in theft, and wily in all slights,
Who could with subtlety deceive the sight,
Converting white to black, and black to white.

ful thief. She was so far from thinking this a shame, that she grew very proud; nay openly boasted, ^a that her beauty had charmed two gods, and that she had two sons by them. Besides, she was ^b so bold as to speak scornfully of *Diana's* beauty, and to prefer herself before her: But *Diana* punished the insolence of this boaster; for she shot an arrow through her tongue, and thereby put her to silence.

Meleager was punished for his father ^c *Oeneus's* fault, who, when he offered his first fruits to the gods, wilfully forgot *Diana*; wherefore she was angry, and sent a wild boar into the fields of his kingdom of *Caledonia* to destroy them. *Meleager*, accompanied with many chosen youths, immediately undertook either to kill this boar, or to drive him out of the country. The virgin *Atalanta* was among the hunters, and gave the boar the first wound; and soon after *Meleager* killed him. He valued *Atalanta* more who wounded him, than he himself who killed him, ^d and

^a — *Se peperisse duos, et diis placuisse duobus.*

That she two sons had brought, by having pleas'd two

^b — *Se præferre Dianæ* (gods)

Sustinuit, faciemque deæ culpavit. At illi

Ira ferox mota est, faciliusque placabimus, inquit.

Nec mora, curvavit cornu, nervusque sagittam

Impulit, et meritam trajecit arundine linguam.

She to *Diana's* durst her face prefer,

And blame her beauty. With a cruel look,

She said our deed shall right us. Forthwith took

Her bow, and bent it; which she strongly drew,

And through her guilty tongue the arrow flew.

^c Ovid. Metam. 8.

^d — *Exuvias, rigidis horrentia setis*

Terga dat, et magnis insignia dentibus ora.

Illi letitia est cum munere muneris auctor.

Invidere alii, totoque erat agmine murmur.

Then gave the bristled spoil and ghastly head

With monstrous tusshes arm'd, with terror bred.

She in the gift and giver pleasure took.

All murmur, with prepost'rous envy struck.

therefore

therefore offered her the boar's skin. But the uncles of *Meleager* were enraged that the hide was given to a stranger; and violently took it from her; whereupon *Meleager* killed them. As soon as his mother *Althæa* understood that *Meleager* had killed her brothers, she sought revenge like a mad-woman. In *Althæa's* chamber was a billet, which, when *Meleager* was born, ^a the Fates took, and threw into the fire, saying, The new-born infant shall live as long as this stick remains unconsumed. The mother snatched it out of the fire, and quenched it, and laid it in a closet. But now, moved with rage, she goes to her chamber, and, fetching the stick, ^b she threw it into the fire; and, as the log burned, *Meleager*, though absent, felt fire in his bowels, which consumed him, in the same manner that the wood was consumed; and when at last the log was quite reduced to ashes, and the fire quenched, *Meleager*, at the same time, expired, and turned to dust.

^a *Tempora, dixerunt, eadem lignoque tibi que,
O modo nate, damus : quo postquam carmine dicto
Excessere deæ : flagrantem mater ab igne
Eripuit ramum, sparsitque liquentibus undis ;
Servatusque diu juvenis servaverat annos.*

O lately born, one period we assign
To thee and to the brand. The charm they weave
Into his fate, and they the chamber leave.
His mother snatch'd it with a hasty hand
Out of the fire, and quench'd the burning brand.
This in an inward closet closely lays,
And by preserving it prolongs his days.

^b — *Dextraque aversa trementi,
Funereum torrem medios conjecit in ignes.*

— With eyes turn'd back, her quaking hand
To trembling flames expos'd the fun'ral brand.

C H A P. XX.

P A L E S.

THAT old lady, which you see ^a surrounded with *shepherds*, is Pales the goddess of *shepherds and pastures*. Some call her *Magna Mater*, and *Vesta*. To this goddess they sacrificed milk, and wafers made of millet, that she might make the pastures fruitful. They instituted the feasts called *Palilia* or *Parilia* to her honour, which were observed upon the eleventh or twelfth day of the calends of *May*, by the shepherds, in the field, on the same day in which *Romulus* laid the foundation of the city. These feasts were celebrated to appease this goddess, that she might drive away the wolves, and prevent the diseases incident to cattle. The solemnities observed in the *Palilian feasts* were many: The shepherds placed little heaps of straw in a particular order, and at a certain distance; then they danced and leaped over them: Then they purified the sheep, and the rest of the cattle with the fume of rosemary, laurel, sulphur, and the like; as we learn from *Ovid*, ^b who gives a description of these rites.

^a Virg. Eclog.

^b *Alma Pales, faveas pastoria sacra canenti,
Prosequar officio si tua facta meo.*

*Certe ego de vitulo cinerem, stipulamque fabalem
Sæpe tuli, leva, februa tosta, manu.*

*Certe ego transilui positas ter in ordine flammæ,
Virgaque rorales laurea misit aquas.*

Great Pales, help; thy past'ral rites I sing.

With humble duty mentioning each thing.

Ashes of calves, and bran-straw oft I've held,

With burnt purgations in a hand well fill'd.

Thrice o'er the flames, in order rang'd, I've leap'd,

And holy dew my laurel twig has drop'd.

CHAP. XXI.

FLORA.

P. **Y**OU need not tell me who that goddess is, ^a whom I see adorned with so much finery and gracefulness, so dressed and beautified with flowers. It is *Flora* the goddess and president of flowers. Is it not?

M. It is true, the *Romans* gave her the honour of a goddess; but, in reality, she was an infamous strumpet, who, by her abominable trade, heaped up a great deal of money, and made the people of *Rome* her heir. She left a certain sum, the yearly interest of which was appropriated to the games, called *Florales*, or *Floralia*, which were celebrated annually on her birth-day. But, because this appeared scandalous, impious, and profane, to the senate, as it really was, they covered their design, and worshiped *Flora*, under the title of goddess of flowers; and pretended that they offered sacrifice to her, that the plants and trees might flourish.

Ovid follows the same fiction, and relates, ^b that *Chloris*, an infamous nymph, was married to *Zephyrus*, from whom she received the power over all the flowers: But let us return to *Flora* and her games. Her image, as we find in *Plutarch*, was exposed in the temple of *Castor* and *Pollux*, dressed in a close coat, and holding in her right hand the flowers of beans and pease. ^c For while these sports were celebrated, the officers, or *Ædiles*, scattered beans, and other pulse among the people. These games were proclaimed, and begun by sound of trumpet, as we find mention-

^a Lactantius, l. 1. c. 24. ^b Ovid. in Fastis. ^c Val. Max. l. 2. c. 5.

ed in ^a *Juvenal*. Then the lewd women came forth in public, and shewed tricks naked. Strange! that such filthiness should be called *Flores*, and such games *Floralia*.

^a ——— *Dignissima certe
Florali matrona tuba.* ———

Sat. 6.

————— A woman worthy sure
Of *Flora's* festal trumpet.

C H A P. XXII.

FERONIA.

FERONIA, the ^b *goddeſs of the woods* is juſtly placed near *Flora*, the *goddeſs of flowers*: She is called *Feronia*, from the care ſhe takes in ^c producing and propagating trees. The higher place is due to her, becauſe fruits are more valuable than flowers, and trees than ſmall and ignoble plants. It is ſaid, ſhe had a grove ſacred to her, under the mountain *Soraſte*; this was ſet on fire, and the neighbours were reſolved to remove the image of *Feronia* from thence, when on a ſudden the grove became green again: ^d *Strabo* reports that thoſe who were inſpired by this goddeſs, uſed to walk bare-foot upon burning coals without hurt. Though many believed, that by the goddeſs *Feronia*, virtue is only meant, by which fruit and flowers were produced.

^b Virg. 7. *Æn.* ^c *Feronia a ferendis arboribus dicta.*

^d *Strabo* Geog. l. 5.

C H A P. XXIII.

P O M O N A.

POMONA is the goddess, the guardian, the president, not of the ^a apples only, but of all the fruit and the products of trees and plants. As you see, she follows after *Flora* and *Feronia* in order; but in the greatness of her merit she far surpasses them; and has a priest who only serves her, called *Flamen Pomonalis*.

P. What toothless hag is that, which is so obsequious to *Pomona*?

M. It is not an old woman, but a god. I do not wonder that you are deceived, since in this disguise he deceived *Pomona* herself. When she was very busy in looking after her gardens and orchards with great care, and was wholly employed in watering and securing the roots, and lopping the over-grown branches, ^b *Vertumnus*, a principal god among the *Romans*, (called so because he had power to turn himself into what shape he pleased) was in love with *Pomona*, and counterfeited the shape of an old grey-headed woman. He ^c came leaning on a staff into the gardens, admired the fruit and beauty of them, and, commending her care about them, he saluted her. He viewed the gardens, and, from the observations which he had made, he began to discourse of marriage, telling her that it would add to the happiness even of a god to have her to wife. Observe, says he, the trees which creep up this wall: How do the apples and plumbs strive which

^a Pomona a pomis dicitur.

^b Vertumnus a vertendo, quod in quas vellet figuras sese vertere poterat.

^c *Innitens baculo, positus per tempora canis.* Ovid. Met. 14.
With grey-hair'd temples, leaning on a staff.

shall excel the other in beauty and colour ! whereas, if they had not ^a props or supports, which, like husbands, hold them up, they would perish and decay. All this did not move her, till *Vertumnus* ^b changed himself into a young men, and then she began also to feel the force and power of love, and submitted to his wishes.

^a *At si stare, ait, calebis sine palmitruncus,
Nil prater frondes, quare peteretur, haberet ;
Hæc quoque, quæ juncta vitis requiescit in ulmo,
Si non juncta foret, terræ acclinata jaceret :
Tu tamen exemplo non tangeris arboris hujus.*

Yet saith he, if this elm should grow alone,
Except for shade it would be priz'd by none :
And so this vine in am'rous foldings wound,
If but disjoin'd, would creep upon the ground :
Yet art not thou by such examples led,
But shun'st the pleasures of the bridal bed.

^b *———— In juvenem reddit, et anilia demit
Instrumenta sibi ; talisque apparuit illi,
Qualis ubi oppositas nitidissima Solis imago
Evicit nubes, nullaque obstante reluxit :
Vimque parat, sed vi non est opus, inque figura
Capta dei nympha est, et mutua vulnera sensit.*

———— Again himself he grew ;
Th' infirmities of heatless age depos'd,
And such himself unto the nymph disclos'd ;
As when the sun, subduing with his rays
The muffling cloud, his golden brow displays,
He force prepares ; of force there was no need,
Struck with his beauty, mutually they bleed.

C H A P. XXIV.

The N Y M P H S.

NOW observe that great company of neat, pretty, handsome, beautiful, charming virgins, who are very near the gardens of *Pomona*. Some run about the woods, and hide themselves in the trunks of the aged oaks; some plunge themselves into the fountains, and some swim in the rivers. They are called by one common name ^a *nymphs*, ^b *because they always look young*; or ^c *because they are handsome*. Yet all have their proper names besides, which they derive either from the places where they live, or the offices they perform; they are especially distributed in three classes; *celestial*, *terrestrial*, and *marine nymphs*.

The *celestial nymphs* were those *genii*, those *souls* and *intellec̃ts*, ^d who guided the *spheres* of the heavens, and dispensed the influences of the stars to the things of the earth.

Of the *terrestrial nymphs* some preside over the woods, and were called *Dryades* from a *Greek* word ^e, which principally signifies an oak, but generally any tree whatever. These *Dryades* had their habitations in the *oaks*. Other *nymphs* were called ^f *Hamadryades*, for they were born when the *oak* was first planted, and when it perishes they die also. The ancients held strange opinions concerning oaks, they imagined that even the smallest oak was sent from heaven.

^a Phurnut. ^b Απο τῶν αἰνῶν φαίνονται, quod semper juvenes apparent. ^c Απο τῶν φαίνων, splendere, quod formæ decore præfulgeant. ^d Ex Plut. Macro. Procl. ^e Α Δρυς, id est, quercus. Virg. Georg. 4. ^f Αβ ἀμυ, simul, et δρυς, quercus.

The ^a *Druids*, priests of the *Gauls*, esteemed nothing more divine and sacred, than the excreffence which sticks to oaks. Others of the *terrestrial* nymphs are called ^b *Oreades* or *Oressiades*, because they presided over the mountains. Others ^c *Napææ*, because they had dominion over the groves and vallies. Others ^d *Leimoniades*, because they looked after the meadows and fields. And others ^e *Meliæ*, from the ash-trees sacred to them; and these were supposed to be the mothers of those children, who were born under a tree, or exposed there.

The *marine* nymphs were either those nymphs ^f which preside over the seas, and were called *Nereides*, or *Nerina*, from the sea-god *Nereus*, and the sea-nymph *Doris*, their parents (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*) from whom they were called *Oceanitides* and *Oceanicæ* or those nymphs who preside over the fountains, and were called ^g *Naiades* or *Naiades*; or else inhabit the rivers, and were called *Fluviales* ^h or *Potamides*; or lastly, who preside over the lakes and ponds, and were called ⁱ *Limnades*.

All the gods had nymphs attending them. *Jupiter* speaks of his ^k in *Ovid*. *Neptune* had several nymphs, insomuch that *Hesiod* and *Pindar* call him ^l *Nymphagetes*, that is, the captain of the nymphs. The poets generally give him fifty. *Phæbus* likewise had nymphs called *Aganippidæ* and *Musa*. Innumerable were the nymphs of *Bacchus*, who were called by different names, *Bacchæ*, *Bassarides*, *Elcides*, and *Thyades*. Hunt-

^a Lil. Gyr. Synt. 1. ^b Ab *ορεων*, mons. ^c A *ναπη*, saltus vel vallis. ^d A *λειμων*, pratum. ^e A *μελια*, fraxinus. Orph. in Hymn. ^g A *ναη*, fluo. ^h A *ποταμος*, fluvius. ⁱ A *λιμνη*, lacus.

^k *Sunt mihi Semi-dei, sunt rustica numina Fauni,
Et Nymphæ, Satyrique, et monticolæ Sylvani.* Met. l. 1.
Half gods and rustic Fauns attend my will,
Nymphs, Satyrs, Sylvans that on mountains dwell.

^l *Νυμφαγωγος*, id est, nympharum dux. *Hesiod. et Pind.*
in Isthm.

ing nymphs attended upon *Diana*; and sea nymphs, called *Nereides*, waited upon *Tethys*: And ^a fourteen very beautiful nymphs belonged to *Juno*. Out of all which I will only give you the history of two.

Arethusa was one of *Diana's* nymphs: Her virtue was as great as her beauty. The pleasantness of the place invited her to cool herself in the waters of a fine clear river: *Alpheus*, the god of the river, assumed the shape of a man, and arose out of the water: He first saluted her with *kind words*, and then approached near to her; but away she flies, and he follows her; and when he had almost overtaken her, she was dissolved with fear, with the assistance of *Diana*, whom she implored, into a fountain. ^b *Alpheus* then resumed his former shape of water, and endeavoured to mix his with her stream, but in vain; for to this day *Arethusa* continues her flight, and, by her passage through a cavity of the earth, ^c she goes under ground into *Sicily*. *Alpheus* also follows by the like subterraneous passages, till at last he unites, and marries his own streams to those of *Arethusa*, in that island.

Echo ^d was a nymph formerly, though nothing of her

^a — *bis septem præstanti corpore Nymphæ*. Virg. *Æneid*. 1.
Twice seven, the charming daughters of the main,
Around my person wait, and bear my train.

^b — *sed enim cognoscit amatas*
Amnis aquas; positoque viri, quod sumpserat, ore,
Vertitur in proprias, ut se illi misceat, undas. Ov. *Met.* 5.
The river his beloved waters knew;
And, putting off th' assumed shape of man,
Resumes his own, and in a current ran.

^c Virgil. *Æneid*. 3.

^d *Corpus adhuc Echo, non vox erat, et tamen usum*
Garrula non alium, quam nunc habet, oris habebat.
Reddere de multis ut verba novissima possit. Ov. *Met.* 3.
She was a nymph, though only now a sound,
Yet of her tongue no other use was found,
Than now she has; which never could be more,
Than to repeat what she had heard before.

but her voice remains now, and even when she was alive, she was so far deprived of her speech, that she could only repeat the last words of those sentences which she heard. ^a *Juno* inflicted this punishment on her for her talkativeness: For, when she came down to discover *Jupiter's* amours with the nymphs, *Echo* detained her very long with her tedious discourses, that the nymphs might have an opportunity to escape, and hide themselves. This *Echo* by chance met *Narcissus* rambling in the woods; and she so admired his beauty, that she fell in love with him: she discovered her love to him, courted him, followed him, and embraced the proud youth in her arms; but he broke from her embraces, and hastily fled from her sight; whereupon the despised nymph hid herself in the woods, and pined away with grief, ^b so that every part of her but her voice was consumed, and her bones were turned into stones.

^a *Fecerat hoc Juno, quia cum deprendere posset
Sub Jove saepe suo Nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat,
Dum fugerent Nympha.*

This change impatient *Juno's* anger wrought,
Who, when her *Jove* she o'er the mountains sought,
Was oft by *Echo's* tedious tales misled,
Till the shy nymphs to caves and grottos fled.

^b ——— *Vox tantum, atque ossa supersunt:
Vox manet: ossa serunt lapidis traxisse figuram;
Inde latet sylvis, nulloque in monte videtur,
Omnibus auditur: sonus est qui vivit in illa.*

Her flesh consumes and moulders with despair,
And all her body's juice is turn'd to air;
So wond'rous are th' effects of restless pain,
That nothing but her voice and bones remain.
Nay, even the very bones at last are gone,
And metamorphos'd to a thoughtless stone;
Yet still the voice does in the woods survive;
The form's departed, but the sound's alive.

Narcissus

^c *Narcissus* met with as bad a fate; for, though he would neither love others, nor admit of their love, yet he fell so deeply in love with his own beauty, that the love of himself proved his ruin. His thirst led him to a ^a fountain, whose waters were clear and bright as silver: When he stooped down to drink, he saw his own image; he stayed gazing at it, was wonderfully pleased with the beauty of it, insomuch that he fell passionately in love with it. A ^b little water only separated him from his beloved object. He continued a ^c long time admiring his own beloved picture, before he discovered what it was that he so passionately adored; but, at length, ^d the unhappy creature perceived, that the torture he suffered was from the love of his own self. In a word, his passion conquered him, and the power of love was greater

^a *Fons erat illimis nitidis argenteus undis.* Ovid. Met. 3.

There was, by chance, a living fountain near,
Whose unpolluted channel ran so clear,
That it seem'd liquid silver.

^b *Exigua prohibetur aqua*——

A little drop of water does remove
And keep him from the object of his love.

^c —— *Sed opaca fufus in herba,
Spectat inexplcto mendacem lumine formam,
Perque oculos perit ipse suos.*

—— He lies extended on the shady grass,
Viewing with greedy eyes the pictur'd face,
And on himself brings ruin.

^d —— *Flammas, inquit, moveoque, feroque:*

Quod cupio mecum est; inopem me copia fecit.

O utinam a nostro secedere corpore possem!

Votum in amante novum est, vellem quod auamus abesset.

My love does vainly on myself return,
And fans the cruel flames with which I burn.
The thing desir'd I still about me bore,
And too much plenty has confirm'd me poor.
O that I from my much lov'd self could go,
O strange request, yet would to God 'twere so!

than he could resist, so that, by degrees, ^a he wasted away and consumed, and, at last, by the favour of the gods, was turned into a daffodil, a flower called by his own name.

Now let us proceed to the *inferior rural deities*, as they must not be entirely neglected.

^a — *attenuatus amore*

Liquitur, et cæco paulatim carpitur igne.

No vigour, strength, or beauty does remain

But hidden flames consume the wasting swain.

C H A P. XXV.

The Inferior Rural Deities.

THE Images of these gods and goddesses are so small, that we cannot discern their figures: Wherefore I will only recount their names.

Rufina, the goddess to whose care all the parts of the country are committed.

Collina, she who reigns over the hills.

Vallonia, who holds her empire in the vallies.

Hippona, ^b who presides over the horses and stables, ^c This was the name also of a beautiful woman, begotten by *Fulvius*, from a mare.

Bubona, who hath the care of the oxen.

Seia, ^d who takes care of the seed, whilst it lies buried in the earth. She is likewise called ^e *Segetia*: because she takes care of the blade, as soon as it appears green above the ground.

^b Ab ἵππος i. e. equus. Apuleius Afri. aur. l. 3.

^c Tertullian. Apul. ^d a serendo nomen habet Seia, ut Segetia a Segete. Plin. l. 8.

Rucina is the goddess of weeding. She is invoked
“^a when the fields are to be weeded”

Occator is the god of harrowing. He is worshiped.
“^b when the fields are to be harrowed.”

Sator and *Sarritor* are the gods of sowing and raking.

To the god *Robigus* were celebrated festivals, called *Robigalia*, which were usually observed upon the seventh of May, to avert the ^d “blasting of the corn.”

Stercutius, *Stercutus*, or *Sterculius*, called likewise *Sterquilus* and *Picumnus*, is the god who first invented the art of ^e “dunging the ground.”

Proserpina is the goddess which presides over the corn, “^f when it is sprouted pretty high above the “earth.” We shall speak more of her when we discourse concerning the infernal deities.

Nodofus, or *Nodotus*, is the god who takes care of the ^g knots and the joints of the stalks.

Volusia is the goddess which takes care to fold the blade round the corn, before the beard breaks out, which ^h foldings of the blade contain the beard, as pods do the seed.

Patelina takes care of the corn, ⁱ after it is broken out of the pod, and appears.

The goddess *Flora* presides over the ear when it ^k blossoms.

Lactura or *Lactucina*, who is next to *Flora*, presides over the ear when it begins ^l to have milk.

And *Matura* takes care that the ear comes to a just maturity.

^a Cum runcantur agri. ^b Cum occantur agri, Serv. in Georg. 1. Plin. l. 18. c. 29. ^c Ita dicti a serendo et sarriendo. ^d Ad avertendam a satis rubiginem. ^e Ita dicitur a stercore. ^f Cum super terram seges proserpserit. ^g Præponitur nodis geniculisque culmorum. ^h Folliculorum involucris præficitur. ⁱ Cum spica patet postquam e folliculis emerit. ^k Cum florescit. ^l Lactescere.

Hosilina was worshipped, that the ears of the corn might grow ^a even, and produce a crop proportionable to the seed sown.

Tutelina, or *Tutulina*, hath the *tutelage* of corn when it is reaped.

Philumnus invented the art of ^b kneading and baking the corn.

Mellona invented the ^c art of making honey.

And *Fornax* is esteemed a goddess; because, before the invention of grinding the wheat, the bread corn was parched in a *furnace*. *Ovid* ^d makes mention of this goddess.

These mean deities are but the *refuse* of the gods. Let us leave them, and turn our eyes to the left-hand wall in this *pantheon*, where we shall see the *gods of the sea*.

^a Ab *hostire*, quod veterum lingua significabat idem quod *equare*. Augustinus de civitate jam laudatus. ^b A *philando*, id est, condensando et farinam subigendo. Vid. Serv. in *Æneid.* 9. ^c Artem mellificii excogitavit.

^d *Tassa dea est Fornax, lati fornace coloni*

Orant ut vires temperet illa suas.

Fast. l. 6.

A goddess *Fornax* is, and her the clowns adore,
That they may've kindly batches by her pow'r.

OF THE
G O D S
OF THE
M E A T H E N S.

PART III.

Of the Marine Deities.

CHAP. I.

SECT. I. NEPTUNE. *His Name and Descent.*

P. THIS is a glorious and beautiful scene. Are these the *gods of the waters*? Are these the *marine gods*? whose numerous companions are carried all over the liquid plains of the sea in shells?

M. These are the *gods*, the *presidents*, the *princes* of the vast finny regions, and the moderators of the flowing waves.

P. And who is that king, with black hair and blue eyes, who holds a sceptre in his right hand like a fork with three *prongs*, and is so beautifully arrayed in a mantle of *azure*, clasping his left hand round his queen's waist? He stands upright in his chariot, which is a large scallop-shell drawn by sea-horses, and attended by odd kind of animals, which resemble men in the upper parts, and fish in the lower.

M. It

M. It is *Neptune*, whose name is derived by the change of a few letters from the word ^a *nubo*, which signifies to *cover*; because the sea encompasses, embraces, and, as it were, *covers the land*. Or, as others believe, he is so called from the *Egyptian* word (*Nepthen*) which signifies the coasts and promontaries, and other parts of the earth which are washed by the waters. So that ^b *Tully*, who derives *Neptune* a *nando*, from swimming, is either mistaken, ^c or the place is corrupt.

It is *Neptune*, I say, the *governor of the sea*, the *father* of the rivers and the fountains, and the son of *Saturn* by *Ops*. His mother preserved him from the devouring jaws of *Saturn*, who, as we remarked above, eat up all the *male* children that were born to him, by giving *Saturn* a young foal to eat in his stead. In the *Greek* he is called Ποσειδών [*Poseidon*] because he so binds ^d our feet that we are not able to walk within his dominions, that is, on the water.

When he came of age, *Saturn's* kingdom was divided by lot, and the *maritime* parts fell to him. He and *Apollo*, by *Jupiter's* command, were forced to serve *Laomedon*, in building the walls of *Troy*: Because he and some other gods had plotted against *Jupiter*. Then he took ^e *Amphitrite* to wife, who refused a long time to hearken to his courtship, and comply with his desires; but, at last, by the assistance of a dolphin, and by the power of flattery, he gained her. To recompense which kindness, the dolphin was placed among the stars, and made a constellation. *Neptune* had two other wives besides, viz. *Salacia*, so named from *Salum*,

^a *A nubendo*, quod mare terras obnubat. Varro. ^b *Tullius de Nat. Deor. l. 2.* ^c *Lipsius et Bochartus.* ^d *Qui ποσι δαμον*, hoc est, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in *Cratyl.* ^e *Dicitur Ἀμφιτρίτη, παρὰ τὸ ἀμφιτρίβειν*, a circumterundo, quod terram mare circumterat.

the sea, ^a or "the salt water toward the lower part and bottom of the sea:" And *Venilia*, so named from *Veniendo*, because the sea goes and comes with the tide; it ebbs and flows by turns.

^a Augustinus de Civitate Dei.

SECT. II. Actions of NEPTUNE.

THE poets tell us, that *Neptune* produced a ^b horse in *Attica* out of the ground, by ^c striking it with his *trident*; whence he is called *Hippius*, and ^d *Hippodromus*, and is esteemed the president over the horse-races. At his altar in the *Circus* of *Rome*, games were instituted, in which they represented, ^e the ancient *Romans* by violence carrying away the *Sabine* virgins. His altar was under ground, and he was sacrificed unto by the name of ^f *Consus*, god of counsel; which, for the most part, ought to be given privately; and therefore the god *Consus* was worshiped in an obscure and private place. The solemn games ^g *Consualia*, which were celebrated in the month of *March*, were instituted in honour of *Neptune*, whose other name was, as I have said, *Consus*: At the same time, the horses left working, and the mules were adorned with garlands of flowers.

Hence also it comes that the chariot (as you see) of *Neptune* is drawn by *Hippocampi* or sea-horses, as well as sometimes by *Dolphins*. Those sea-horses had the tails of fishes, and only two feet, which were like the fore-feet of a horse, according to the description

^b Sophoel. in *Cedip*.

^c *Percussa magno tellure tridente.*

Virg. Georg. 1.

With his huge trident having struck the ground.

^d Ab ἵππος, i. e. equus, et δρομος, i. e. cursus, *Pindar. Ode. 1. Isth. Var. ap. Lil. Gyr.*

^e *Dion. Halic. l. 2.*

^f A consilio dando, *Serv. in Æneid. 8.*

^g *Plut. in Romulo. Dion Halic. l. 2.*

given of him in ^a *Statius*; and this is the reason why ^b *Virgil* calls them two footed horses. *Neptune* guides them, and goads them forward with his trident, as is prettily expressed in ^c *Statius*.

It was therefore *Neptune's* peculiar office, not only to preside over, and govern horses both by land and by sea, but also the government of ships was committed to his care, which were always safe under his protection: For, whenever he ^d rides upon the waters, the weather immediately grows fair, and the sea calm.

^a *Illic Ægeo Neptuneus gurgite fessos
In portam deducit equos, prior haurit habenas
Ungula, postremi solvuntur in aquore pisces.* Theb. 2.
Good *Neptune's* steeds to rest are set up here,
In the *Ægean* gulph, whose fore parts harmless bear
Their hinder parts fish-shap'd.

^b ——— *Magnum qui piscibus aquor,
Et juncto bipedum curru metitur equorum.* Georg. 4.
Through the vast sea he glides,
Drawn by a team half fish half horse he rides.

^c *Triplici telo jubet ire jugales:
Illi spumiferos glomerant a pectore fluctus,
Pone natant, delentque pedum vestigia cauda.* Achil. 1.
Shaking his trident, urges on his steeds,
Who with two feet beat from their brawny breasts
The foaming billows: but their hinder parts
Swim, and go smooth against the curling surge.

^d ——— *Tumida æquora placat,
Collebasque fugat nubes, solemque reducit.* Æneid. 1.
He smooths the sea,
Dispels the darkness, and restores the day.

——— *Æquora postquam
Prospiciens genitor, caloque invehit aperto,
Flebit equos, curruque volans dat lora secundo.
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis, fugiunt vasto æthere nimbi.*

——— Where-e'er he guides
His finny couriers, and in triumph rides,
The waves unruffle, and the sea subsides.

S E C T. III. Children of NEPTUNE.

THE most remarkable of his children were *Phorcus*, or *Phorcys*, and *Proteus*.

Phorcus was his son ^a by the nymph *Thesea*. He was vanquished by *Atlas*, and drowned in the sea: His surviving friends said, that he was made a *sea-god*, and therefore they worshipped him. We read of another *Phorcus*, ^b who had three daughters; they had but one eye among them all, which they all could use: When any of them desired to see any thing, she fixed her eye in her forehead, in the same manner as men fix a diamond in a ring; When she had used it, she pulled the eye out again, that her sisters might have it; thus they all used it, as there was occasion.

Proteus, his other son, was the ^c keeper of the sea-calves; his mother was the nymph *Phœnice*. ^d He could convert himself into all sorts of shapes; sometimes he could flow like the water, and sometimes burn like the fire; sometimes he was a fish, sometimes a bird, a lion, or whatsoever he pleased.

Nor was this wonderful power enjoyed by *Proteus* alone; for *Vertumnus*, one of the gods of the Romans, had it; his name shews it, as we observed before in the story of *Pomona*. And from that god, *Vertumnus*, comes that common Latin expression, *bene* or *male vertat*, may it succeed well or ill; because it is the business of the god *Vertumnus* ^e, “to preside over the “turn or change of things, which happen according to

^a Var. ad Nat. Com. ^b Palæphat. in fab. ^c Phocæarum seu Vitulorum marinorum pastor. Tsetz. chil. 2. hist. 44. ^d Ovid Metam. 8. ^e Vertumnus dictus est a vertendo. Rebus ad opinata revertentibus præesse. Donatus in Terent.

“ expectation :”

“ expectation;” though oftentimes what we think good, is found, in the conclusion [*male vertere*] to be worse than was expected: as that ^a sword was which Dido received from *Æneas*, with which she afterward killed herself.

Neptune ^bendued *Periclimenus*, *Nestor*’s brother, with the same power, who was afterward killed by *Hercules* in the shape of a *fly*; for, when he fought against *Neleus*, a *fly* tormented him, and stung him violently; when *Pallas* discovered to *Hercules*, that this *fly* was *Periclimenus*, he killed him.

Neptune gave the same power to ^c *Metra*, *Mestra*, or *Mestre*, the daughter of *Erichthon*: She obtained this reward from him, because he had debauched her, by which power she was enabled to succour her father’s insatiable hunger.

For the same cause *Cænis* a virgin of *Thessaly*, obtained the same, or rather a greater power from *Neptune*, for he gave her power to change her sex, and made her invulnerable; she therefore turned herself into a man, and was called *Cæneus*: She fought against the *Centaur*s, till they had overwhelmed her with a vast load of trees, and buried her alive ^d; after which she was changed into a bird of her own name.

^a ——— *Ensemque recludit*

Dardanium, non hos questum munus in usus. Virg. *Æn.* 4.

——— The *Trojan* sword unsheath’d,

A gift by him not to this use bequeath’d.

^b Homer in *Odyss.* 11.

^c *Nunc equa, nunc ales, modo bos, modo servus abibat, Præbebatque; avido non iusta alimenta parenti.* Ov. *Met.* 8.

Now hart-like, now a cow, a bird, a mare,
She fed her father with ill purchas’d fare.

^d Ovid *Metam.*

C H A P. II.

TRITON, and the other Marine Gods.

TRITON was the ^a son of Neptune by *Amphitrite* : He was his father's companion and ^b *Trumpeter*. down to his navel he resembles a man, but his other part is like a fish. His two ^c feet are like the forefeet of a horse, his tail is cleft and crooked, like a half-moon, and his hair resembles wild parsley. Two princes of *Parnassus*, ^d *Virgil* and ^e *Ovid*, give most elegant descriptions of him.

^a Hesiod. in Theogon. 2. Stat. Theb. 6.

^b Virg. Æn. 1. ^c Apollon Argon. 4.

^d *Hunc vehit immanis Triton, et cerula concha
Exterrens freta ; cui lateram tenuis hispida nanti
Frons hominem præfert, in prissim definit alvus,
Spumea pestifero sub pectore murmurat unda.* Æneid. 10

Him and his martial train the Triton bears,
High on his poop the sea-green god appears ;
Frowning, he seems his crooked shell to sound,
And at the blast the billows dance around.
A hairy man above the waist he grows,
A porpoise tail beneath his belly grows,
And ends a fish ; His breasts the waves divide,
And froth and foam augment the murm'ring tide.

^e *Ceruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque et flumina signo
Jam revocare dato. Cava buccina sumitur illi,
Tortilis in latum, quæ turbine crescit in imo :
Buccina voce replet sub utroque jacentia Phæbo.* Met. 1.

Old Triton rising from the deep he spies,
Whose shoulders rob'd, with native purple, rise,
And bids him his loud-sounding shell inspire,
And give the floods a signal to retire.
He his wreath'd trumpet takes (as given in charge)
That from the turning bottom grows more large :
This, when the numen o'er the ocean sounds,
The east and west, from shore to shore, rebounds.

Oceanus,

Oceanus, another of the *sea-gods*, ^a was the son of *Cælum* and *Vesta* ^b who, by the ancients, was called the *father*, not only of all the rivers; but of the animals, and of the very gods themselves; for they imagined, that all the things in nature took their beginning from him. It is said, he begot of his wife *Tetbys* three thousand sons, the most eminent of which was,

Nereus, ^c who was nursed and educated by the *waves*, ^d and afterward dwelt in the *Ægean* sea, and became a famous prophet. He ^e begat fifty daughters by his wife *Doris*, which nymphs were called, after their father's name, *Nereides*.

Palemon, and his mother *Ino*, are also to be reckoned among the sea-deities. They were made sea-gods on this occasion; *Ino's* husband, *Athamas* was distracted, and tore his son *Learchus* into pieces; and dashed him against the wall: *Ino* saw this, and fearing lest the same fate should come upon herself, and her other son, *Melicerta*, she took her son, and with him threw herself into the sea, where they were made sea-deities: Nothing perished in the waters, but their names. Though their former names were lost in the waves, yet they found new ones: She was called *Leucothea*, and he *Palemon*, by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus, the fisherman became a *sea-god* by a more pleasant way: For, when he pulled the fish, which he had caught, out of the nets, and laid them on the shore, he observed, that, by touching a certain ^f herb, the fish recovered their strength, and leaped again into the water. He wondered at so strange an effect, and had a desire to taste this herb: ^g When he had tasted it, he followed this fish, and, leaping into the water, became a *god of the sea*.

^a Hesiod in Theogon.

^b Orph. in Hymn. Hesiod.

ibid.

^c Horat. 1. Carm.

^d Euripid. in Iphigen.

^e Apol. 4.

^f Strab. 1. 9.

^g Ovid. Metam. l. 13.

To these we may add the story of *Canopus*, a god of the *Egyptians*, who, by the help of *water*, gained a memorable victory over the gods of the *Chaldeans*.^a When these two nations contended about the power and superiority of their gods, the priests consented to bring these two gods together, that they might decide their controversy: The *Chaldeans* brought their god *Ignis* (*fire*), and the *Egyptians* brought *Canopus*; they set the two gods near one another, to fight; *Canopus's* belly was a great pitcher filled with water, and full of holes, but so stopped with wax, that no body could discern them. When the fight began, *fire*, the god of the *Chaldeans*, melted the wax, which stopped the holes, so that *Canopus*, with rage and violence, assaulted him with streams of water, and totally extinguished, vanquished, and overcame him.

^a Ruffin. l. 11. c. 26.

CHAP. XV.

The Monsters of the Sea.

SECT. I. *The SIRENS.*

THERE were three *Sirens*, whose parentage is uncertain, though some say,^b that they were the offspring of *Achelous* the river, and *Melpomene* the muse.^c They had the faces of women, but the bodies of flying fish: They dwelt near the promontory *Peloris* in *Sicily* (now called *Capo di Faro*) or in the islands called ^d *Sirenusæ*, which are situated in the extreme parts of *Italy* where, with the sweetness of their singing, they allured all the men to them, that

^b Nicand. Metam. 3. ^c Ovid. Metam. 3. ^d Strabo. l. 5. Idem. l. 1.

failed by those coasts; and when, by their charms, they brought upon them a dead sleep; they drowned them in the sea, and afterward took them out and devoured them.

Their names were *Parthenope* (who died at *Naples*, for which reason that city was formerly called *Parthenope*) *Ligea* and *Leucosia*.

That their charms might be easilier received, and make the greater impression on the minds of the hearers, they used musical instruments with their voices, ^a adapted the matter of their songs to the temper and inclination of their hearers. ^b With some songs they enticed the ambitious, with others the voluptuous, and with other songs they drew on the covetous to their destruction.

P. What then? Could no passengers ever escape this plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escaped. ^c The first was forewarned of the danger of their charming voices, by *Circe*: wherefore he stopped the ears of his companions with wax, and was himself fast bound to the mast of the ship, by which means he safely passed the fatal coasts. ^d But *Orpheus* overcame them in their own art, and evaded the temptations of their *murdering music*, by playing upon his harp, and singing the praises of the gods so well, that he out-did the *Sirens*. The fates had ordained, that the *Sirens* should live, till somebody, who passed by, should hear them sing, and yet escape alive. When therefore they saw themselves overcome, they grew desperate, and threw themselves headlong into

^a Homer. Odyss.

^b *Monstra maris Sirenes erant, quæ voce canora
Quaslibet admissas detinuere rates.* Ov. de Art. Am. 3.
Sirens were once sea-monsters, mere decoys,
Trepanning seamen with their tuneful voice.

^c Homer. Odyss. 1.

^d Apollon. Argon.

the sea, and were turned into stones. Some write that they were formerly virgins, *Proserpina's* companions, who sought every-where for her when she was stolen away by *Pluto*; but not finding her, they were so grieved, that they cast themselves into the sea, and from that time were changed into sea-monsters. ^a Others add, that by *Juno's* persuasion, they contended in music with the muses, who overcame them, and, to punish their rashness, cut off their wings, with which they afterwards made for themselves garlands.

P. What did the poets signify by this fiction?

M. That the ^b “minds of men are deposed from their proper seat and state by the allurements of pleasure.” It corrupts them; and there is not a more deadly plague in nature to mankind than voluptuousness: Whoever addicts himself altogether to pleasures, loses his reason, and is ruined; and he that desires to decline their charms, must stop his ears, and not listen to them, but must hearken to the music of *Orpheus*: that is, he must observe the precepts and instructions of the *wise*.

Now turn your eyes to those two monsters, who are called *Scylla* and *Charybdis*.

^a Pausan. in Bœot.

^b Voluptatum illecebris mentem e sua sede et statu dimoveri. Cicero Pardo. i. de Senectute,

SECT. II. SCYLLA and CHARYBDIS.

THE description of *Scylla* is very various: for some say, that ^c she was a most beautiful woman from the breast downward; but had six dogs heads: And others say, that in her upper parts she resembled a woman, in her lower a serpent and a wolf. But, what-

^c Homeri Odyss.

ever her picture was, ^a every body says she was the daughter of *Phorcus*. She was courted by *Glaucus*, and received his embraces; whereupon *Circe*, who passionately loved *Glaucus*, and could not bear that *Scylla* was preferred before her by *Glaucus*, ^b poisoned, with venomous herbs, those waters in which *Scylla* used to wash herself: *Scylla* was ignorant of it, and, according to her custom, went into the fountain; and when she saw that the lower parts of her body were turned into the heads of dogs, being extremely grieved that she had lost her beauty, she cast herself headlong into the sea, where she was turned into a rock, that occasions many ship-wrecks to happen there. This rock is still seen in the sea, and divides *Italy* from *Sicily*, between *Messina*, a city of *Sicily*, and *Rhegium* (now called *Reggio*) in *Calabria*. It is said to be surrounded with dogs and wolves, which devour the persons who are cast away there. But hereby is meant only, that when the waves, by a violent storm, are dashed against this great rock, the noise a little resembles the barking of dogs, and the howling of wolves.

P. You say, that *Scylla* was the daughter of *Phorcus*, but was she not rather the daughter of *Nisus* king of *Megara*?

M. No, that *Scylla* was another woman; for *Scylla* ^c the daughter of king *Nisus*, was in love with *Minos* who besieged her father in the city of *Megara*. She betrayed both her father and her country to him, by cutting off the fatal lock of purple hair, in which were contained her father's and her country's safety, and sent it to the besieger. *Minos* gained the city by it, but detested *Scylla*'s perfidy, and hated her: She could not bear this misfortune, and was changed into a *Lark*. *Nisus*, her father, was likewise changed into a *sparrow hawk*, which is called *Nisus*, after his

^a Apollon. 3. Argon. ^b Myro Priar. l. 3. Rerum Melfan ^c Pausanias in Attic.

name; and this sparrow hawk, as if she yet sought to punish his daughter's great baseness, still pursues the lark with great fury to devour her.

Charybdis is a vast whirlpool in the same *Sicilian Sea*, over against ^a *Scylla*, which swallows down whatsoever comes within its circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous woman, who stole away *Hercules's* oxen; for which theft *Jupiter* struck her dead with thunder, and then turned her into this gulph. You will find an elegant description of these two monsters, *Scylla* and *Charybdis*, in ^b *Virgil*.

P. What do these fables of *Scylla* and *Charybdis* represent to us?

M. They represent to us lust and gluttony, monstrous vices, which render our voyage through this world extremely hazardous and perilous. Lust, like

^a Virg. Georg. 5.

^b *Dextrum Scylla latus, levum implacata Charybdis*

Obsidet, atque imo barathri ter gurgite vastos

Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, et sidera verberat unda.

At Scyllam cæcis cohibet spelunca latebris

Ora exertantem, et naves in saxa trahentem.

Prima hominis facies, et pulchro pectore virgo

Pube tenus; postrema immani corpore piscis,

Delphinum caudas utero commissa luporum.

Æneid. 3.

Far on the right her dogs foul *Scylla* hides:

Charybdis roaring on the left presides,

And in her greedy whirlpool sucks the tides:

Then spouts them from below; with fury driv'n,

The waves mount up, and wash the face of heav'n:

But *Scylla*, from her den, with open jaws

The sinking vessel in her eddy draws,

Then dashes on the rocks: A human face,

And virgin-bosom, hides the tail's disgrace.

Her parts obscene below the waves descend,

With dogs inclos'd, and in a dolphin end.

M 2

Scylla,

Scylla, engages unwary passengers by the beauty and pomp of her outside, and when they are entangled in her snares, she tortures, vexes, torments, and disquiets them with rage and fury, which exceeds the madness of dogs, or the ravenousness of wolves. Gluttony is a *Charybdis*, a *gulph*, a *whirl-pool* that is insatiable it buries families alive, devours estates, consumes lands and treasures, and sucks up all things: They are neighbouring vices; and, like *Scylla* and *Charybdis*, are but little distant from each other; nay, they are seldom separate, but act with united forces; for you will not easily find a man, who is greatly addicted to the *luxury of eating and drinking*, that is not also a slave to the *luxury of concupiscence*, and besmeared with the forbidden filth of base pleasures, and wholly given up to do the most vile and impudent lusts.

But it is now time to consider the place in which the wicked are tormented eternally, or rather to cast down our eyes upon it, in the lower apartment of this *Pantheon*, where the *infernal gods* are painted: We will only take a transitory view of this scene, since it will be very unpleasant to stay long in so doleful, so sad a place.

OF THE
G O D S
OF THE
H E A T H E N S.

P A R T IV.

Of the Infernal Deities.

C H A P. I.

A View of HELL.

P. **O** Wondrous! What a horrid and dismal spectacle is here!

M. You must imagine that we are now in the confines of *hell*. Pristee come along with me; I will be the same friend to you which the ^a *Sibyl* was to *Æneas*. Nor shall you need a *golden bough* to present to *Proserpine*. The passage that leads to these infernal dominions is a wide dark cave, through which you pass by a steep rocky descent, till you arrive at a gloomy grove, and an unnavigable lake called ^b *Avernus*, from whence such poisonous vapours arise, that no birds can fly over it, for in their flight they fall down dead, being poisoned with the stench

^aV *irgil. Æneid. 6.*

^b *Avernus* dicitur quasi *avopos*, id est, sine avibus. Quod nullæ volucres lacum illum, ob lethiferum halitum, prætervolare salvæ possunt.

of it. This is ^c *Virgil's* description of those regions.

P. But what monsters are those which I see placed at the very entrance of hell?

M. *Virgil* will tell you ^d what they are. They are

^c *Spelunca alta fuit, vastoque immanis biatu,
Scrupea, tuta lacu nigro nemorumque tenebris.*

*Quam super haud ullæ poterant inapune volantes
Tendere iter pennis : talis sese balitus atris
Faucibus effundens supera ad convexa ferebat :*

Inde locum Graii dixerunt nomine Avernum. Æn. 6.

Deep was the cave, and down-ward as it went,
From the wide mouth, a rocky rough descent ;
And here th' access a gloomy grove defends ;
And there the unnavigable lake extends ;
O'er whose unhappy waters, void of light,
No bird presumes to steer his airy flight :
Such deadly stench from the depth arise,
And steaming sulphur which infects the skies.
Hence do the Grecian bards their legends make,
And give the name *Avernus* to the lake.

^d *Vesibulum ante ipsum, primisque in faucibus Orci,
Lucus et ultrices posuere cubilia Cura ;*

*Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et maleuada Fames, et turpis Egestas,
(Terribiles visu formæ) Letumque, Laborque.*

*Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens
Vipereum crinem vittis innexa cruentis.*

Just in the gate, and in the jaws of hell,
Revengeful Cares and sullen Sorrows dwell ;
And pale Diseases, and repining Age,
Want, Fear, and Famine's unresisted rage :
Here Toils and Death, and Death's half-brother, Sleep,
(Forms terrible to view) their centry keep.
With anxious Pleasures of a guilty mind,
Deep Frauds before, and open Force behind.
The Furies iron-beds, and Strife that shakes
Her hissing tresses, and unfolds her snakes.

those

those fatal evils which bring *destruction* and *death* upon mankind, by the means of which the inhabitants of these dark regions are greatly augmented; and those evils are care, sorrow, diseases, old-age, frights, famine, want, labour, sleep, death, sting of conscience, force, fraud, strife, and war.

C. H. A. P. II.

CHARON. *The RIVERS of Hell.* CERBERUS.

P. WHO is that nasty, old, decrepid, long bearded fellow? Or what is his name?

M. He is the *ferry-man of hell*; his ^a name is *Charon*, which word denotes the ungracefulness of his aspect. In the *Greek* language he is called *Πορθμεύς* [*Porthmeus*] that is, *portitor*, ferry-man. You see his image painted by the pencil, but you may read a more beautiful and elegant picture of him drawn by the pen of ^b *Virgil*.

^a Charon, quasi Acharon, id est, sine gratia, ab α non, et χαρις gratia.

^b Portitor has horrendas aquas et flumina servat
 Terribili squalore Charon: cui plurima mento
 Canities inculta jacet: stant lumina flamma.
 Sordidus ex humeris nodo dependet amictus.
 Ipse ratem conto subigit, velisque ministrat,
 Et ferruginea subvehat corpora cymba.

Jam senior; sed cruda Deo viridisque senectus. Æn. 6.

There Charon stands who rules the dreary coasts;
 A sordid god: down from his hoary chin
 A length of beard descends, uncomb'd, unclean;
 His eyes like hollow furnaces on fire;
 A girdle foul with grease binds his obscure attire.
 He spreads his canvas, with his pole he steers,
 The freights of sitting ghosts in his thin bottom bears.
 He look'd in years, yet in his years were seen
 A youthful vigour and autumnal green.

P. Why does he tarry with his boat here ?

M. To take and carry over to the other side of the lake *the souls of the dead*, which you see flocking on the shores in troops : Yet he takes not all promiscuously who come, but such only whose bodies are buried when they die ; for the ^a *unburied* wander about the shores an hundred years, and then are carried over : But first they pay *Charon* his fare, ^b which is at least a halfpenny.

P. Those three or four rivers ! (if my eyes do not deceive me) must be passed over by the dead, must they not.

M. Yes ; the *first* of them is *Acheron*, ^c which receives them when they come first. This *Acheron* was the son of *Terra* or *Ceres*, born in a cave, and conceived without a father ; and, because he could not endure light, ^d he ran down into hell, and was changed into a river, whose waters are extremely bitter.

The *second* is *Styx*, which is a lake rather than a river, ^e and was formerly the daughter of *Oceanus*, and the mother of the goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* side in his war against the giants, she obtained this prerogative for her mother, that no oath sworn among the gods by her name, should be ever violated : For, if any of the gods broke an oath sworn by *Styx*, they were banished from the nectar and the table of the gods. ^f a year and nine days. This is the *Stygian* lake, by which ^g

^a *Centum errant annos, volitant hæc litora circum :
Tum demum admissi stagna exoptata revisunt.*

A hundred years they wander on the shore,
At length, their pennance done, are waisted o'er.

^b *Lucian. de Lust.* ^c *Plato in Phædon.* ^d *Pausan. in Atticis.* ^e *Hesiod. in Theogon.* ^f *Serv. in Æn. 6.*

^g *Dii cujus jurare timent et fallere numen.*

The sacred stream which heav'n's imperial state
Attests in oaths, and fears to violate.

when

when the gods swore, they observed their oath most scrupulously.

The *third* river *Cocytus*, flows out of *Styx* with a lamentable groaning noise, and imitates the howling, and increases the exclamations of the *damned*.

Next comes *Phlegethon* or *Puriphlegethon*, so called because it swells with *waves of fire*, and all its streams are *flames*.

When the souls of the dead have passed over these four rivers, they were afterward carried to the palace of *Pluto*, where the gate is guarded by a *dog with three heads*, whose body is covered in a terrible manner with *snakes* instead of hair. This *dog* is the *porter of hell*,^d begotten of *Echidna*, by the giant *Typhon*, and is described by *Virgil* and by *Horace*. But from him let us pass to the prince and princess of hell, *Pluto* and *Proserpine*.

^c *A φλεγων ardeo, quod undis intumeat igneis flammeoque fluctus evolvat.* ^d *Hesiod. in Theogon.*

^e *Cerberus hæc ingens latratu regna trifauci*

Personat adverso recubans immanis in antro.

Stretch'd in his kennel, monstrous *Cerb'rus* round
From triple jaws made all these realms resound.

^f *Cessit immanis tibi blandiente*

Janitor aule

Cerberus ; quamvis furiale centum

Muniant angues caput ejus ; atque

Spiritus teter, saniesque manat

Ore trilingui.

L. 3. Odar. II.

Hell's grisly porter let you pass,
And frown'd and listen'd to your lays.
The snakes around his head grew tame ;
His jaws no longer glow'd with flame ;
Nor triple tongue was stain'd with blood ;
No more his breath with venom flow'd.

C H A P. III.

P L U T O.

THIS is *Pluto*, the king of hell, ^a begotten of *Saturn* and *Ops*, and the brother of *Jupiter* and *Neptune*. He has these *infernal dominions* allotted to him, not only because, in that division of his father's kingdom mentioned before, the western parts fell to his lot; but also, as some say, ^b because the invention of burying, and of honouring the dead with *funeral obsequies*, proceeded from him: For the same reason he is thought to exercise a *sovereignty* over the dead. Look upon him, he sits on a throne covered with darkness, and discover, if you can, his habit, and the ensign of his majesty more narrowly.

P. I see him, though in the midst of so much darkness, and can distinguish him easily; ^c he holds a key in his hand, instead of a sceptre, and is ^d crowned with ebony.

M. Sometimes I have also seen him crowned with a diadem; and ^e sometimes with the flowers of *Narcissus* (or *white daffodils*) and sometimes with *cypress* leaves; because those plants greatly please him, and especially the *Narcissus*, because he stole away *Proserpine* when she gathered that flower, as I shall shew presently. Very often ^f a rod is put into his hand in the place of a sceptre, with which he guides the dead to hell: ^g And sometimes he wears a head-piece, which makes him ^h invisible. His chariot and

^a Diod Sicul. Bibl. 4.

^b Idem apud Liliū Gyrald.

Euripid. in Phœn.

^c Pausan. in Iliad. 1.

^d Marian.

^e Lil. Gyrald.

^f Varr. apud eund.

^g Pind. in Od.

^h Hygen. in Astron. Poet.

horses are of a black colour, and ^d when he carried away *Proserpine*, he rode in his chariot. But if you would know what that *key* signifies, which he has in his hand, the answer is plain, that, when once the dead are received into his kingdom, the gates are locked against them, and ^e there is no regress thence into this life again.

P. Why is he called *Pluto*?

M. I will tell you that, and also the meaning of the rest of his names.

His *Greek* name ^f *Ploutos* or *Pluto*, as well as his *Latin* name *Dis*, signifies wealth. The reason why he is so called, is, because all our wealth comes from the lowest and most inward bowels of the earth; and because, as *Tully* writes, ^g all the natural powers and faculties of the earth are under his direction; for all things proceed from the earth, and return thither again.

The name *Ἅιδης* [*Hades*] by which he is called among the *Greeks*, ^h signifies *dark*, *gloomy*, and *melancholy*; or else, ⁱ as others guess, *invisible*; because he sits in darkness and obscurity; his habitation is melancholy and lonesome, and he seldom appears to open view.

^d Ovid. Met. 5.

^e ——— *Facilis descensus Averni:*

Sed revocare gradum, superasque evadere ad auras,

Hoc opus, hic labor est. ——— Virg. *Æneid.*

To th' shades you go a downhill easy way:

But to return, and re-enjoy the day,

That is a work, a labour ———

^f ΠΛΟΥΤΟΣ, divitiæ.

^g *Terrena vis omnis ac natura ipsi dedicata credebatur,*
Tull de Nat. Deor. 2. ^h *Ἅιδης* quasi *αἰιδης*, i. e. tristis, tenebrosus.

ⁱ Aut quasi *αορατος*, quod videri minime possit, aut ab α privante, et *αἰδω*, videre. Socrates apud Plut. Phurnut. Gaza apud Lil. Gyr.

He is likewise called ^a *Agefilaus*, because he leads people to the infernal regions; and sometimes ^b *Age-lastus*, because that it was never known that *Pluto* laughed.

His name *Februus*, comes from the old word *februo*, to *purge by sacrifice*, because *purgations* and *ustrations* were used at funerals; whence the month of ^c *February* receives also its appellation; at which time especially, the sacrifices called *Februa*, were offered by the *Romans* to this god.

He is called *Orcus* or *Urgus*, and *Ouragus*, as some say, ^d because he excites and hastens people to their ruin and death: but others think that he is thus named, ^e because, like one that brings up the rear of an army, he attends at the last moment of mens lives.

We find him sometimes called ^f *Quietus*, because by death he brings rest to all men.

He is called *Summanus*, that is, the chief ^g of all the infernal deities; the principal governor of all the ghosts and departed spirits. The thunder, that happens in the night, is attributed to him: Whence he is commonly stiled also the *infernal Jupiter*, the *Strygian Jupiter*, the *third Jupiter*; as *Neptune* is the *second Jupiter*.

P. What is the office and power of *Pluto*?

M. If you do not fully understand that, from what has been said already, the fates will tell you, that he

^a Παρα το αγων τους λαους, a ducendis populis ad inferos.

^b Ab α privat. et γελαω, rideo, quod sine risu sit. ^c Ovid. Fast. l. 2.

^d Orcus quasi Urgus et Ouragus ab urgendō, quod homines urgeat in interitum, Cic. in Verrem 6.

^e Ουραγος eum significat qui agmen claudit; simili modo *Pluto* postremum humanæ vitæ actum excipit, Guth. l. 1. c. 4. de Jur. Man. 2.

^f Quod morte quietem cunctis afferat, Festus. ^g Quasi summus deorum manium, Aug.

de Civit. Dei, l. 4.

^a presides over life and death : That he not only governs the departed spirits below, but also can lengthen or shorten the lives of men here on the earth, as he thinks fit.

^a ——— *O maxime nobis*

*Arbiter, umbrarumque potens, cui nostra laborant
Stamina, qui finem cunctis et semina præbes,
Nascendique vices alterna morte rependis,
Qui vitam lethumque regis.*—— Claud. de Raptu Proserp.
Great prince o' th' gloomy regions of the dead,
From whom we hourly move our wheel and thread.
Of nature's growth and end thou hast the sway,
All mortals birth with death thou dost repay,
Who dost command 'em both.——

CHAP. IV.

PLUTUS.

THOUGH *Plutus* be not an infernal god, yet, as his name and office were very like and agreeable to *Pluto*, I will take this occasion to say something of him ; for they are, (both of them) *gods of riches*, which are the root of all evil, and which nature, our common parent, hath placed near hell ; and indeed, there is not a nearer way to hell, than to hunt greedily after riches.

This *Plutus* was the son of ^b *Jafon*, or *Jafius*, by *Ceres* : He was blind and lame, injudicious, and mighty timorous. And truly these infirmities are justly ascribed to him : For, if he was not blind and injudicious, he would never pass over good men, and heap his treasures upon the bad. He is lame ; because great

^b Hesiod. in Theogon.

estates come slowly. He is fearful and timorous; because rich men watch their treasures with a great deal of fear and care.

CH A P. V.

SECT. I. PROSERPINE.

SHE, who sits next to *Pluto*, is the *queen of hell*, ^a the *infernal Juno*, ^b the *lady* (as the *Greeks* commonly call her) and the most beloved wife of *Pluto*, ^c the daughter of *Ceres* and *Jupiter*. She is called both *Proserpine* and *Libera*. *Jupiter*, her father, begat her, when he was disguised in the shape of a bull; and after she was born and grown up, ^d he debauched her himself, in the shape of a dragon: ^e whence it came to pass, that, in the *mysteries* of the *Sabazia*, a *golden snake*, folded in a circle, was produced, which, when any were initiated, was usually put into their bosoms, and received again, when it slid down from them below.

P. But by what fate became *Proserpine* the wife of this *black god*?

M. In this manner: When all the goddesses refused to marry *Pluto*, because he was so deformed, he was vexed at this contempt and scorn, and troubled, that he was forced to always live a single life; wherefore in a rage he seated himself in a chariot, and arose on a sudden: From a den in *Sicily*, ^f he saw a company of very handsome virgins gathering flowers in the fields of *Enna*, a beautiful place, situated about the middle of the island, and therefore called the *navel*

^a Virg. *Æneid.* 6. ^b Δισποινη, id est, Domina, Paus. in *Arcad.* ^c Hesiod. in *Theogon.* ^d Arnob. l. 5.
^e Eusebius *Præp. Evang.* ^f Cic. in *Verrem.*

of *Sicily*. One of them, *Proserpine*, pleased him above the rest, for she surpassed them all in beauty. He became raging with love, and carried her with him from that place, and on a sudden he sunk into the earth near *Syracuse*. In the place where he descended, a lake arose: And ^a *Cicero* says, the people of *Syracuse* keep yearly festivals, to which great multitudes of both sexes flock. *

P. O! poor lady! I am troubled at her misfortune, her unhappiness moves my compassion. But what followed?

M. The nymphs, her companions, were grievously affrighted, and fled away to any place where they could expect safety. In the mean time *Ceres*, the mother of *Proserpine*, comes, who, by chance, was absent when her daughter was stolen; she seeks her daughter among her acquaintance a long time, but in vain. She therefore, in the next place, kindles torches by the flames, which burst forth from the top of the mountain *Ætna*, and goes with them to seek her daughter throughout the whole world: Neither did she give over her vain labour, till the nymph *Arethusa* fully assured her that *Proserpine* was stolen by *Pluto*, and carried down into his kingdom. She then, in great anger, hastened and expostulated with ^b *Jupiter*, concerning the violence that was offered to her daughter: and, in short, *Jupiter* promised to restore *Proserpine* again, if she had not yet tasted any thing in hell. *Ceres* went joyfully down, and *Proserpine*, full of triumph and gladness, prepared to return into this world, when *Ascalaphus* discovered that he saw *Proserpine*, while she walked in *Pluto's* orchard, pluck a pomegranate, and eat some grains of it: whereupon *Proserpine's* journey was immediately stopped. *Ceres*, her mother, being amazed at this new mischance, and incensed at the fatal discovery of

^a In Verrem. 6.

^b Servius in 1 Georg.

Ascalaphus

Ascalaphus, turned him into an owl, a bird said to be of an ill omen, and unlucky to all that see it; but at last, by the importunity of her prayers to *Jupiter*, she extorted this favour from him, that he should give leave ^a that *Proserpine* might live half the year at least with her in heaven, and the other half below in hell with her husband. *Proserpine* afterward loved this disagreeable husband so much, that she was jealous, and changed *Mentha*, who was his mistress, into mint, an herb of her own name.

^a *Et dea regnorum numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses.* Met. 5.
The goddess now in either empire sways;
Six months with *Ceres*, six with *Pluto* stays.

SECT. II. An Explanation of the Fable.

P. YOU have told a very pretty story; pray what is the signification of it?

M The signification of it is this; ^b *Ceres* is the earth, and her daughter *Proserpine* the fertility of the earth, or rather the ^c seed by which it is fertile, which seed lies buried in the ground in the winter, but in the summer breaks forth and becomes fruit. Thus *Proserpine* (the emblem of the seed) lies half the year in hell, and the other half in heaven. Others explain this fable so, as by it to signify the moon, which is hid from us, in the hemisphere of the countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*; and if you are willing to follow their opinion, you must call to mind what I have said before, when I discoursed of *Diana*.

^b Var. apud Augustinum de Civit. Dei, 7. ^c Euseb.
1. de Præp. Evang.

Let us now turn our eyes toward the tribunal of *Pluto*, where you see, in that dismal picture, continual trials, and all persons, as well the accusers as the offenders, that have been formerly wicked in their lives, receive their deaths impartially from the three *fates*; after death they receive their condemnation impartially from the three *judges*; and, after condemnation, their punishment impartially from the three tormenting *furies*.

C H A P. VI.

The FATES.

P. **W**HERE are those *Fates*? And from whom did they descend?

M. Those three old ladies are the *Fates*: Their garments are made of ermin, white as snow, and bordered with purple. They were born either of ^a *Nox* and *Erabus*, or of ^c *Necessity*, or of the ^d *Sea*, or of that rude and indigested mass, which the ancients called *Chaos*.

They are called *Parca* in *Latin*; because, as ^e *Varro* thinks, they distributed good and bad things to persons at their birth: Or as the common and received opinion is; ^f because they spare nobody. They are likewise called *Fatum*, *Fate*; and are three in number; ^g because they order the past, present, and

^a Catullus in Epith. Thet. ^b Hesiod. in Theogon.
^c Plato de Republ. l. 10. ^d Licophron. ^e *Parce* dicuntur a partu quod nascentibus hominibus bona malaque conferre censeantur. ^f Aut a parcendo per Antiphrasin, quod nemini parcant. ^g Servius in *Æneid*. 1. ^h Eusebius in *Præp. Evang.* l. 6.

future time. "Fate," says ^a *Tully*, "is all that which God hath decreed and resolved shall come to pass, and which the Grecians call Εἰμαρμηνή [*Eimarmene*]. It is," says, ^b *Cbrysippus*, "a perpetual, certain, and unavoidable series and chain of things, wrapping and infolding up itself in an order of consequences, which compose the several links, and follow one another to all eternity." ^c *Fatum* is derived from the word *fari*, to pronounce or declare; because when any one is born, these three sisters pronounce what fate will befall him; as we see in the story of *Meleager*.

P. What are their names and offices?

M. The name of one is ^d *Clotbo*; the second is called ^e *Lachesis*; the third ^f *Atropos*; because she is unalterable, unchangeable. These names the Grecians give them: ^g The Romans call them *Nona*, *Decima*, and *Morta*.

To them is intrusted the management of the fatal thread of life: For *Clotbo* draws the thread between her fingers; *Lachesis* turns about the wheel; and *Atropos* cuts the thread spun, with a pair of scissors. That is, *Clotbo* gives us life, and brings us into the world; *Lachesis* determines the fortunes that shall befall us here; and *Atropos* concludes our lives; ^h "One speaks, the other writes, and the third spins."

^a Est autem *Fatum* id omne quod a Deo constitutum et designatum est ut eveniat, quod Græci Εἰμαρμηνή appellant. *Tullius* de Fato et Divinit. 1. ^b *Eimarmene* sempiterna quædam est et indeclinabilis rerum series et catena, sese volvens et implicans per æternos consequentiæ ordines e quibus connexa est. *Boet.* in *Top.* ^c Var. ap. *Lil. Gyr.* ^d A verbo κλωθω, id est, neo. ^e Λαγχανω, sortior. ^f Ab α privativa particula, et τριπω, verto, quod verti et flecti nequeat. ^g *Cesen.* *Vind.* ap. *Lil. Gyr.* ^h Una loquitur, altera scribit, tertia fila ducit. *Serv.* in *Æneid.*

C H A P. VII.

The FURIES.

P. **A**ND what are those *monsters* called, that have the *faces of women*? Their looks are full of terror; they hold lighted torches in their hands; snakes and serpents lash their necks and shoulders.

M. They are the *furies*, called in *Latin* sometimes *furæ*; ^a because they make men mad, by the stings of conscience which guilt produces. They are also called ^b *Diræ*, ^c *Eumenides*, and ^d *Canes*; and were the offspring of ^e *Nox* and ^f *Acheron*; but their proper names are *Alecto*, *Tisiphone*, and *Megara*; ^g and they are esteemed virgins; because, since they are the avengers of all wickedness, nothing can corrupt and pervert them from inflicting the punishment that is due to the offender.

P. Why are there only three *furies*?

M. Because there are three ^h principal passions of the mind, *anger*, *covetousness*, and *lust*, by which mankind is chiefly hurried into all sorts of wickedness: For *anger* begets revenge, *covetousness* provokes us to get immoderate wealth by right or wrong, and *lust* persuades us to pursue our pleasures at any rate. Indeed some add a ⁱ fourth *fury*, called *Lisso*, that is, rage and *madness*; but she is easily reduced to the other three: As also *Erinny*s, a name common to them all.

P. What is the office of the *furies*?

M. They are appointed to observe and punish the crimes of all men, and to torment the *consciences* of

^a Quod sceleratos in furorem agant.

^b Virg. *Æn.* 3.

^c Ibid. 8.

^d Ibid. 4.

^e Ibid. 6.

^f Ibid. 11.

^g Suidas et Orph. in Hymn.

^h Ibid. ap. Gyr.

ⁱ Eurip.

in Hercule furente.

secret offenders; whence they are commonly also entitled ^a the goddesses, the discoverers and revengers of evil actions. They punish and torment the wicked, by frightening and following them with burning torches. You see the picture of them there, and you will find them beautifully ^b described in the twelfth book of *Virgil's Æneids*.

P. What did the poets intend by these *furies*?

M. Only, says *Cicero*, that they, who have done any wicked and unlawful thing, are tormented and affrighted, not with the blows and the burning torches of the *furies*, as it is in the fable, but with the stings of their own evil consciences: "For," ^c says he, "every one's own fraud, and his own terror, bring him the greatest vexation: Every one's own wickedness torments and enrages him; his own evil thoughts and the lashes of his conscience affright him: These are constant and domestic furies in the wicked, that night and day exact the punishment of them that their crimes deserve."

^a *Deæ speculatrices et vindices faci norum.*

^b *Dicuntur gemina pestes, cognomine Diræ,
Quas et Tartaream Nox intempesta Megeram
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosafque addidit aulas.*

Deep in the dismal regions void of light,
Two daughters at a birth were born to *Night*:

These their brown mother, brooding on the care,
Endu'd with windy wings to fleet in air, [hair, }
With serpents girt alike, and crown'd with hissing }
In heav'n the *Diræ* call'd.

^c *Sua enim quemque fraus et suus terror maxime vexat; suum quemque scelus exagitat, amentiaque afficit: suæ malæ cogitationes conscientiaque animi terrent. Hæ sunt impiis assiduæ domesticæ furia, quæ dies noctesque pœnas a sceleribus repetunt. Orat. pro Roscio Am.*

C H A P. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now *Nox* and *Erebus*:
Are they of the number of the gods?

M. Yes: *Nox* is, of all the gods, the most ancient: She was the sister of *Erebus*, and the daughter of the first *Chaos*; and of these two, *Nox* and *Erebus*, *Mors*, [*Death*] was born. She is usually dressed with a speckled garment and black wings: But there are no temples or sacrifices, nor priests consecrated to *Mors*; because she is a goddess whom no ^a prayers can move, or sacrifices pacify.

Somnus [*Sleep*] ^b is the brother of *Death*, and ^c also hath wings, like her. *Iris*, who was sent by *Juno* to the palace of this god, mentions the great benefits that he bestows on mankind: such as ^d quiet of mind, tranquillity, freedom from care, and refreshment of the spirits, whereby men are enabled to proceed in their labours. In this palace there are ^e two gates out

^a Horat. Sermon. 2. ^b Orpheus in Hymn. ^c Homer. Iliad. 14. Virg. Æneid. 5.

^d *Somne quies rerum, placidissime Somne deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasque labori.* Ovid. Met. 11.
Thou rest o' th' world, *Sleep*, the most peaceful god,
Who driv'st care from the mind, and dost unload
The tired limbs of all their weariness,
And for new toil the body dost refresh.

^e *Sunt geminae Somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto:
Sed falsa ad cælum mittunt insomnia Manes.* Virg. Æn. 6.
Two gates the silent house of *Sleep* adorn;
Of polish'd iv'ry this, that of transparent horn.
True visions thro' transparent horn arise,
Thro' polish'd iv'ry pass deluding lies.

of

of which dreams pass and repass : One of these gates was made of clear ivory, through which false dreams pass ; and the other of them was made of transparent horn, and through that gate true visions came to men. ^a *Morpheus*, the servant of *Somnus*, who can put on any shape or figure, presents these dreams to those who sleep ; and these dreams were brought from a great spreading elm in hell, under whose shadow they usually sit.

^a Ovid. 11. Metam. Virg. *Æneid.* 6.

C H A P. IX.

*The Judges of Hell, MINOS, RHADAMANTHUS, and
ÆACUS.*

NEAR the three *furies* and the three *fates*, ^b you see the three *judges of hell*, *Minos*, *Rhadamanthus*, and *Æacus*, who are believed to be judges of the *souls of the dead* ; because they exercised the offices of judges in *Crete*, with the greatest prudence, discretion, and justice.

The first two were the sons of *Jupiter* by *Europa* ; the last was the son of *Jupiter* by *Ægina* : and when all the subjects of Queen *Ægina* were swept away in a plague, except himself, he begged of his father, to repair the race of mankind, which was almost extinct ; and *Jupiter* heard his prayer, and turned ^c a great multitude of *ants*, which crept about a hollow old oak, into men, who afterward were called *Myrmadones*, from *μυρμῶν* [*murmex*] which signifies an *ant*.

^b Homer *Odyss.* 2. ^c Ovid. *Met.* 7. Plato in *Georg.*
These

These three had their particular province assigned by *Pluto* in this manner : *Rhadamanthus* was appointed to judge the *Asiatics*, and *Eacus* the *Europeans*, each holding a staff in his hand ; but *Minos* holds a golden sceptre and sits alone, and oversees the judgements of *Rhadamanthus* and *Eacus* ; and if in their courts there arose a case that was ambiguous and difficult, then *Minos* used to take the cognizance thereof, and decide it. ^a *Tully* adds to these a fourth judge, *Triptolemus* ; but we have already discoursed of him in his proper place.

^a Tusc. Quæst. lib. 1.

C H A P. X.

SECT. I. *The most famous of the CONDEMNED in Hell.*

FROM the judges let us proceed to the criminals, whom you see represented there in horrid colours: It will be enough to take notice of the most celebrated of them, and shew their crimes, and the punishments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE Giants ^b were the sons of *Terra* (the earth) when she was impregnated by the blood of *Cælum*, which flowed from that dishonourable wound which his son *Saturn* gave him. They are all very high in stature, with horrible dragon's feet: their looks and their bodies are altogether full of terror. their impudence ^c was so great, that they strove to depose *Jupiter* from the possession of heaven: And when they engaged with the celestial gods, they ^d heap-

^b Hesiod. in Theogon. ^c Homer. Od. 12. ^d Ov. Met. 1. ed

ed up mountains upon mountains, and from thence darted trees set on fire against the gods of heaven. ^a They hurled also prodigious massy stones and solid rocks, some of which falling upon the earth again, became mountains; others fell into the sea, and became islands. This ^b battle was fought upon the *Phlegrean* plains, near the borders of *Campania*, ^c which country is called *Phlegra*, from *φλεγω* [*Phlego*] *uro*, for it abounds in subterraneous fires, and hot baths flowing continually. The *Giants* were beaten and all cut off, either by *Jupiter's* thunder, *Apollo's* arrows, or by the arms of the rest of the gods. And some say, that out of the blood of the slain, which was spilled upon the earth, serpents and such invenomed and pernicious animals were produced. The most eminent of those giants were,

Typhæus, or *Typhān*, the son of *Juno*, conceived by her without a father. So vast was his magnitude, that he touched the east with one hand, and the west with the other, and the heavens with the crown of his head. A hundred dragon's heads grew from his shoulders; his body was covered with feathers, scales, rugged hair, and adders; from the ends of his fingers snakes issued, and his two feet had the shape and folds of a serpent's body. His eyes sparkled with fire, and his mouth belched out flames: Yet he was at last overcome and thrown down; and, lest he should rise again, ^d the whole island of *Sicily*

^a Duris Samius. ^b Nat. Comes, l. 6. ^c Homer. Hymn. in Apollin.

^d *Nititur ille quidem, pugnatque resurgere sæpe;
Dextera sed Ausonia manus est subjecta Peloro:
Læva, Pachynæ, tibi: Lilybæo crura premuntur;
Prægravat Ætna caput.*

Ovid Metam. 5.

He struggles, oft and oft attempts to rise,
But on his right hand vast *Pelorus* lies:
On's left *Pachynus*: *Lilybæus* spreads
O'er his large thighs, and *Ætna* keeps his heads.

was laid upon him. This island was also called *Trinacria*, because it bears the shape of a triangle, in the corners of which are the three promontories, *Pelorus*, *Pachynus*, and *Lilybæus*; *Pelorus* was placed on his right-hand, *Pachynus* on his left, and *Lilybæus* lay upon his legs.

Ægeon was another prodigious and cruel giant: ^a *Virgil* tells us he had fifty heads, and a hundred hands, from whence he was called *Centumgeminus*, and by ^b the *Grecians*, *Briarius*. He hurled a hundred rocks against *Jupiter* at one throw, yet *Jupiter* dashed him down, and bound him in a hundred chains, and ^c thrust him under the mountain *Ætna*, where, as often as he moves his side, the mountain casts forth great flames of fire.

^d *Alæus*, because of his age, could not in this war take up arms against the gods; but he sent *Othus* and *Ephialtes*, which, though his wife had them by *Nep-tune*, yet were they called *Aloides*, from their reputed father: They went in their father *Alæus*'s stead, and assisted the giants, but the same fate attended them, and they also suffered the punishment of their rashness in hell.

^a *Ægeon qualis, centum cui brachia dicunt,
Centenasque manus quinquaginta oribus ignem
Pelioribusque arsisse: Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.*
And as *Ægeon*, when with heav'n he strove,
Stood opposite in arms to mighty *Jove*,
Mov'd all his hundred hands, provok'd to war,
Defy'd the fork'd light'ning from afar:
At fifty mouths his flaming breath expires,
And flash for flash returns, and fires for fires;
In his right-hand as many swords he wields,
And takes the thunder on as many shields.

^b *Homeri Ilias* 1.

^c *Callimachus* in *Lavacr. Deli*.

^d *Virgil. Æneid.* 6.

Tityus was the son of ^a *Jupiter* and *Elara*, born in a subterraneous cave, in which *Jupiter* hid his mother, fearing the anger of *Juno*. She brought forth a child, of so prodigious a bulk, that the earth was rent that he might have a passage out of the cave; and from thence he was believed to be the son of the earth. *Juno* afterward persuaded this giant to accuse *Latona* of adultery, whereupon *Jupiter* struck him with thunder down into hell; ^b and there he lies stretched out, and covers nine acres of ground with his body: A vulture continually gnaws his liver, which grows again every month.

To these we might add the *Titans*, ^c the sons of *Terra* and *Cælum*; the chief of whom was *Titanus*, *Saturn's* eldest brother, who made war against *Jupiter*, because *Jupiter* usurped the kingdom, which was due to him by hereditary right. In this war, *Titanus* and his party were beaten, and afterward cast down into hell.

^a Apoll. 1.

^b *Necnon et Tityum Terra omni parentis alumnum
Cernere erat; cui tota novem per jugera corpus
Porrigitur, rostroque immanis vultur adunco
Immortale jecur tundens, sacundaque penis
Viscera, rimaturque epulis, habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.* Virg. *Æn.* 6.
There *Tityus* tortur'd lay, who took his birth
From heav'n, his nursing from the fruitful earth;
Here his gigantic limbs, with large embrace,
Infold nine acres of infernal space:
A rav'nous vulture in his open side,
Her crooked beak, and cruel talons try'd;
Still for the growing liver digg'd the breast,
The growing liver still supply'd the feast:
Still are the entrails fruitful to their pains,
Th' immortal hunger lasts, th' immortal food remains.
^c *Æschyl.* in *Prometheo*.

SECT. III. *Other famous Offenders.*

P*hlegyas*, king of the *Lapithæ* in *Theſſalia*, was the father of the nymph *Coronis*: When he heard that *Apollo* had debauched his daughter, he went in anger, and fired the temple of *Apollo* at *Delpbi*; for which the enraged god ſhot him through the body with an arrow, and inflicted on him the following puniſhment: A great ſtone hangs over his head, which he imagines every moment will fall down and cruſh him to pieces: Thus he ſits, perpetually fearing what will never come to paſs; which makes him frequently call out to men^a to obſerve the rules of juſtice and the precepts of religion.

Ixion was the ſon of this *Phlegyas*; he killed his own ſiſter, and obtained his pardon from the gods, who advanced him to heaven: His proſperity made him wanton, ſo that he attempted to violate the chaſtity of *Juno*. This inſolent attempt was diſcovered to *Jupiter*, who ſent a cloud in the ſhape of *Juno*, which the deceived lover embraced, and from thence thoſe monſters the *centaurs* were born: Hereupon he waſtrown down to the earth again; where becauſe he boated everywhere that he had familiarly known the *queen of the gods*, he was ſtruck with thunder down into hell, and tied faſt to a wheel, which turns about continually.

Salmonæus was king of *Elis*: His ambition was not ſatiſfied with an *earthly crown*; for he deſired divine honours; and, that the people might eſteem him a god, he built a brazen bridge over the city, and drove his chariot upon it, imitating, by this noiſe, *Jupiter's* thunder. He threw down lighted torches, and thoſe who were ſtruck by them were taken and killed.

^a *Discite juſtiſſiam moniti, et non temnere divos.* Virg. *Æn.* 6.
Learn juſtice hence, and don't deſpiſe the gods.

Jupiter would not suffer so great insolence, therefore threw the proud man from his stage headlong into hell, where *Æneas*,^b when he visited the infernal regions, saw him punished, as *Virgil* relates.

Sisyphus was a famous robber, killed by *Theseus*:^c He is condemned in hell, to roll^d a great and unwieldy stone to the top of a high hill, and, as oft as the stone almost touches the top of the mountain, it rolls down again.

The *Belides* were fifty virgin-sisters, so called from their grandfather *Belus*, named also *Danaides*; from their father *Danaus*, who married them to the fifty sons of his brother. The oracle foretold, that *Danaus* should be slain by his son-in-law; wherefore he commanded his daughters to provide daggers, and on their wedding night to kill their husbands. All the daughters performed the promises, and killed their husbands; but *Hypermnestra* spared *Lynceus*, her husband, who afterward killed *Danaus*, and took his kingdom. This great impiety was thus punished;^e they were condemned to draw water out of a deep well, and fill a tub that (like a sieve) is full of holes: The water runs out of the tub as fast as it is put in, so that they are tormentèd with an unprofitable labour without end.

Tantalus is another remarkable criminal. He was the^f son of *Jupiter* by the nymph *Plota*. He invited

^b *Vidi crudeles dantem Salmonæa penas,
Dum flammæ Jovis et sonitus imitatur Olympi.*

Æn. 6.

Salmonæus suffering cruel pains I found
For emulating *Jove*; the rattling sound
Of mimic thunder, and the glitt'ring blaze
Of pointed lightnings, and their forked rays.

^b *Hesiod. Argon,*

^d *Ingens et non exsuperabile saxum. Virg.*

^e *Affiduas repetunt quas perdunt Belides undas. Ov. Met. 4.*

They hourly fetch the water that they spill.

^f *Euseb. Præp. Evang.*

all the gods to a feast, to get a plain and clear proof of their divinity: When they came, he killed and quartered his own son *Pelops*, and boiled him and set the joints before them to eat. All the gods abstained from such horrid diet, except *Ceres*, who ate one of the child's shoulders. Afterward the gods sent *Mercury* to recal him to life, and gave him an ivory shoulder, instead of the shoulder which *Ceres* had eaten. ^a This *Pelops* was the husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born; the latter whereof was banished, because he corrupted his brother *Atreus's* wife; and, when he was recalled from banishment, he ate up those children that he had by her; for *Atreus* killed them, and brought them in dishes to the table, where he and *Thyestes* dined together. It is said, that the *Sun* was not able to endure so horrible a sight, but turned his course back again to the east. But as *Tantalus's* crime was greater, so was his punishment; ^b for he is tormented with eternal hunger and thirst in the midst of plenty both of meat and drink: He stands in water up to his lips, but cannot drink it; and meat is placed just to his mouth, which he cannot take hold of. ^c Ovid mentions the punishment of *Tantalus*, but assigns another reason for it, namely, because he divulged the secrets of the gods to men. But this was but part of his punishment, for ^d over his head hangs a weighty stone, which he, with horror and dread, expects should fall on him, and dash out his brains, every moment.

^a Pindar. in Olymp. ^b Homer. Odyss. 11.

^c *Querit aquas in aquis, et poma fugacia captat
Tantalus: hoc illi garula lingua dedit.*

Half drown'd he thirsts, the dangle apples swing
From's gaping chaps: This comes of prattling.

^d *Hunc super atra flix, jamjam lapsura cadenti
Imminet affimiles.*

Virg. Æneid. 6.

————— A massy stone,
Ready to drop, hangs o'er his cursed head.

Now this fable of *Tantalus* represents the condition of a miser, who, in the midst of plenty, suffers want, and wants as much the things which he has, as those which he has not; as *Horace* rightly says, ^a where he applies this fable of *Tantalus* to the real wants of the covetous man.

^a *Tantalus a labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.*

Serm. l. 1.

Tho' *Tantalus*, you've heard, does stand chin deep
In water, yet he cannot get a sip;
At which you smile: Now all on't would be true,
Were the name chang'd, and the tale told of you.

C H A P. XI.

MONSTERS of Hell.

THERE are many strange pictures of these infernal monsters, but the most deformed are the *Centaur*s, who were the ancient inhabitants of *Thes-salia*, and the first who tamed horses, and used them in war. Their neighbours who first saw them on horse-back, thought that they had partly the members of a man, and partly the limbs of a horse. But the poets tell us another story; for they say that *Ixion* begat them of a cloud, which he believed to be *Juno*, from whence they are called ^b *Nubigenæ*, and *Bacchus* is said to have overcome them.

Geryon, because he was the king of the three islands which are called *Balearides*, ^c is feigned to have three bodies: Or, it may be, because there were three bro-

^b Virg. *Æn.* 6. ^c *Tricorporeum et tergeminum fuisse.*
thers

thers of the same name, whose minds and affections were so united, that they seemed to be governed and to live by one soul. They add that *Geryon* kept oxen, which devoured the strangers that came to him: They were guarded by a dog with two heads, and a dragon with seven. *Hercules* killed the guards, and drove the oxen afterward away.

The *Harpyes* were so called ^a from their rapacity: They were born of *Oceanus* and *Terra*, with the faces of virgins, and the bodies of birds; their hands were armed with claws, and their habitation was in the islands. Their names were *Aello*, *Ocypete*, and *Celeno*; which last brought forth *Zephyrus* (the west wind) and *Balius* and *Xanthus*, the horses of *Achilles*. *Virgil* gives us a ^b horrid description of these three sisters.

To the three *Harpyes* add the three *Gorgons*, *Medusa*, *Stheno*, and *Euryale*, who were the daughters of *Phorcus* and *Cete*. Instead of hair, their heads were covered with *vipers*, which so terrified the beholder, that they instantly turned him into a stone. Perhaps they intended to represent, by this part of the fable, the extraordinary beauty of these sisters, which was such

^a Ab ἀραξω, rapio.

^b At subito horrifico lapsu de montibus adsunt
Harpya; et magnis quatiant clangoribus alas:
 Sive deæ, seu sunt diræ, obscenæque volucres.
 Tristius haud illis monstrum est, nec sævior ulla
 Pestis et ira deum Stygiis sese extulit undis.
 Virginei volucrum vultus, fœdissima ventris
 Proluvies, unæque manus, et pallida semper
 Ore fame.

Æneid. 3.

When from the mountain-tops, with hideous cry
 And clatt'ring wings, the filthy Harpies fly;
 Monsters more fierce offended heav'n ne'er sent,
 From hell's abyss, for human punishment.
 With virgin faces, but with breasts obscene;
 Foul paunches, and with ordure still unclean;
 With claws for hands, and looks for ever lean.

that whosoever saw them were amazed, and stood immoveable like stones. There were other *Gorgons* besides, born of the same parents who were called *Lamia*, or *Empusa*: ^a They had only one eye, and one tooth, common to them all: They kept this tooth and eye at home in a little vessel, and she who went abroad used them. ^b They had the faces of women, and also the necks and breasts; but below they were covered with scales, and had the tails of serpents. They used to entice men, and then devour them. Their breasts were naked, and their bosoms were open. They looked on the ground as it were, out of modesty. Thus they tempted men to discourse with them, and when they came near, these *Lamia* used to fly in their faces, and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish arts of wicked women, against whom the scriptures caution us in these words, ^c "The sea-monsters draw out the breast, they give suck!" Others only mentioned one *Lamia*, who was a most beautiful woman; *Jupiter* debauched her, and *Juno*, through jealousy, deprived her of the children that she bore. She became distracted with grief, and devoured other people's children in their cradles.

The *Chimera* ^d is a monster, ^e which vomits fire; he has the head and breast of a lioness, the belly of a goat, and the tail of a dragon, as it is expressed ^f in a known verse, and described by ^g *Ovid*.

^a *Æschyl.* in *Prometh.* ^b *Dion. Hist. Libyæ.* ^c *Lamiæ nudaverunt mammam. Lamentat. iv. 3.* ^d *Durus Rerum Lybicarum, l. 2.* ^e *Hom. Iliad. 14.* *Hesiod. in Theog.*

^f *Prima leo, postrema draco, media inde capella.*

A lion's head and breast resemble his,
His waist a goat's, his tail a dragon's is.

^g *Quoque Chimera jugo, mediis in partibus hircum,
Pectus et ora leæ, caudam draconis habebat.*

— And o'er the craggy top
Chimera dwells, with lion's face and mane,
A goat's rough body, and a dragon's train.

A volcano in *Lycia* occasioned this fable; for in the top of the mountain were lions, in the middle (which was pasture) goats lived, and the bottom of it abounded with serpents. ^a *Bellerophon* made this mountain habitable, and is said therefore to have killed the *Chimæra*.

The monster *Sphinx* was begotten ^b of *Typhon* and *Echidna*. She had the head and face of a young woman, the wings of a bird, and the body and feet of a dog. She lived in the mountain *Sphincius*, assailed all passengers, and infested the country about *Thebes*; insomuch that the oracle of *Apollo* was consulted concerning her, and answer was made, That, unless some body did resolve the riddle of *Sphinx*, there would be no end of that great evil. Many endeavoured to explain it, but were overcome, and torn in pieces by the monster. *Creon*, at that time, was king of *Thebes*, who published an edict through all *Greece*, in which, if any one could explain the riddle of *Sphinx*, he promised, that he would give him to wife his own sister *Jocasta*. The riddle was this: ^c "What animal is that which goes upon four feet in the morning, upon two at noon, and upon three at night?" *Oedipus*, encouraged with the hopes of the reward, undertook it, and happily explained it; so that the *Sphinx* was enraged, and cast herself headlong from a rock, and died. He said, that the animal was a man, who, in his infancy creeps upon his hands and feet, and so may be said to go on four feet; when he grows up, he walks on two feet; but, when he grows old, he uses the support of a staff, and so may be said to walk on three feet.

This *Oedipus* was the son of *Laius* ^d king of *Thebes*: Soon after his birth *Laius* commanded a soldier to carry his son *Oedipus* into a wood, and then destroy him,

^a Pausan. in Corinth. ^b Vide Natal. Com. ^c Quidnam animal mane quadrupes, meridiæ bipes, vesperis tripes esset? ^d Stat. 1. Theb. Plutarch. Elian. et alii.

because it had been foretold by the oracle, that he should be killed by his own son: But the soldier was moved with pity toward the child, and afraid to imbrue his hands in royal blood; wherefore he pierced his feet with a hook, and hung him upon a tree to be killed with hunger. One of the shepherds of *Polybius*, king of *Corinth*, found him, and brought him to the queen, who, because she had no children, educated him as her own son, and from, ^a his swollen feet called him *Oedipus*. This *Oedipus*, when he came to age, knew that king *Polybius* was not his father, and therefore resolved to find out his parents; consulting the oracle, he was told that he should meet his father in *Phocis*. In his journey he met some passengers, among whom was his father, but he knew him not; a quarrel arose, and, in the fray, he, by chance, killed his father. After this, he proceeded on his journey, and arrived at *Thebes*, where he overcame *Sphinx*, and for his reward married *Jocasta*, whom he knew not to be his mother then, but discovered it afterward. He had by her two sons, *Eteocles* and *Polynices*, and two daughters, *Antigone* and *Ismena*. ^b When afterward he found, by clear proof, that he had killed his father, and married his mother, he was seized with so great madness, that he pulled out his own eyes, and had killed himself, if his daughter *Antigone* (who led him about after he was blind) had not hindered him.

Eteocles and *Polynices*, the sons of *Oedipus* and *Jocasta*, ^c succeeded their father in the government: They agreed to reign each a year by turns. *Eteocles* reigned the first year, and then refused to admit his brother *Polynices* to the throne: Whereupon a war arose, and the two brothers, in a duel, killed each other. Their enmity lasted longer than their lives;

^a Puerum *Oedipum* vocavit a tumore pedum, *oistw* enim tumeo et *πυς* pedem significat.

^b Seneca *Oedip*.

^c Stat *Theb*.

for when their bodies were placed on the same pile to be burnt by the same fire, the flames refused to unite but divided themselves into two parts.

CHAP. IV.

The ELYSIUM.

THERE is a place in the infernal dominions abounding with pleasure and delights, which is called the *Elysiu*m; "a because thither the souls of " the good come, after they are loosed from the chains " of the body, when they have been purged from " the light offences that they had contracted in this " world. ^b *Aeneas* received this account from one of the inhabitants of it, as *Virgil* tells us, ^c who describes this place as abounding with all the delights that the most pleasant plains, the most verdant fields, the most shady groves, and the finest and most temperate air can produce.

^a ΑΠΟ ΤΗΣ ΛΥΤΕΩΣ, a solutione; quod animæ piorum corporis solutæ vinculis, loca illa petant postquam purgatæ sunt a levioribus noxis quas contraxerant.

^b Quisque suos patimur manes; exinde per amplum Mittimur Elysiu, et pauci leta arva tenemus.

All have their *manes*, and those *manes* bear:
The few, who're cleans'd, to those abodes repair,
And breathe in ample fields the soft *Elysian* air. }

^c Devenere locos letos, et amena vireta
Fortunatorum nemorum sedesque beatas:

Largior hic campos æther quoque lumina vestit
Purpureo, solemque suum sua sidera norunt.

These holy rites perform'd, they took their way
Where long extended plains of pleasure lay.
The fields are verdant, and with heav'n may vie,
With æther vested, and a purple sky.
The blissful seats of happy souls below,
Stars of their own, and their own sun they know.

C H A P. XIII.

The River LETHE.

THERE is a river in hell called *Lethe*, ^a from the forgetfulness it causes. For if any body drinks this water, he immediately forgets all things past. So that when the *souls* of the *pious* have spent many ages in the *Elysian* fields, they drank the water of *Lethe*, and are believed to pass into new bodies, and return into the world again : And it is necessary that they forget both the pleasures that they have received in *Elysium*, and the miseries which they heretofore endured in this life, that they may willingly return into this miserable life again. These souls went out from *Elysium* by that *ivory* gate, which you see painted in the lower part of this wall ; and, if you please, we will go through this gate, and leave these infernal regions, to view more beautiful, though not less ridiculous, images of the other gods.

P. I will attend you with pleasure.

^a Απο της ληθης, ab oblivione.

^b ———. *Animæ quibus altera fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices et longa oblivia potant.*

——— Souls that by fate
Are doom'd to take new shapes, at *Lethe's* brink
Quaff draughts secure, and long oblivion drink.

OF THE
G O D S
OF THE
H E A T H E N S.

P A R T V.

Of the Dii Minorum Gentium: or the Subordinate Deities.

C H A P. I.

The PENATES.

M. **N**OW, *Palæophilus*, let us view the fifth division of this *Fabulous Pantheon*, in which the *inferior* or *subordinate* gods are contained: The *Latins* generally called them *Dii Minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*.

P. Those deities appear to be painted without confusion, in very good order, and very distinctly.

M. They are so; and if we consider how infinite the number of them was, it is plain, that the *Romans* had almost as many gods as there are things. And, indeed, how great are the number of gods who preside over inconsiderable things, since there are three gods to keep one door! First, the god *Ferculus* looks after the door, the goddess *Cardua* after the hinges, and *Limentius* after the threshold. I shall only briefly speak

ſpeak of thoſe, who aſſiſt, or any ways preſerve men from their birth to their death.

The *Penates* are ſo called from the *Latin* word *Penus*; which, ^a *Tully* ſays, includes every thing that men eat. Or elſe they have this name from the place allotted to them in the heavens; ^b becauſe they are placed in the moſt inward and private parts of the heavens where they reign: Hence they call them *Penetrales*, and the place of their abode *Penetræle*. They entirely govern us by their reaſon, their heat, and their ſpirit, ſo that we can neither live, nor uſe our underſtanding ^c without them, yet we know neither the number nor names of them. The ancient *Hetrufcæ* called them *Conſentes* and *Complices*; ſuppoſing that they are *Jupiter's* counſellors, and the chief of the gods: And many reckon *Jupiter* himſelf, together with *Juno* and *Minerva*, among the *penates*. But I will give you a more diſtinct and particular information in this matter.

There were three orders of the *dii penates*: 1. Thoſe who governed ^d kingdoms and provinces, and were abſolutely and ſolely called *Penates*. 2. Thoſe who preſided over cities only; and theſe were called the gods of the country, or the great gods: *Æneas* makes mention of them in ^e *Virgil*. 3. Thoſe who preſided over particular houſes and families, and theſe were called ^f *ſmall gods*. The poets make frequent mention of them, eſpecially *Virgil*, who in one place mentions fifty ſervant-maids, whoſe buſineſs it was to

^a Eſt enim penus omne quo veſcuntur homines, c. 2. de Nat. ^b Quod penitus inſideant, ex quo *Penetrales* a poetis vocantur, et locus in quo ſervabantur eorum effigies *Penetræle* dictus. Varro ap. Arnob. l. 3. ^c Virg. *Æn.* l. 5. ^d Dii patrii *ἱεροὶ πατρίοι*, Macrobian. 3. Saturn. 14. Plut. 4. Symp. 1.

^e Tu, genitor, cape ſacra manu patrioſque *Penates*.

Our country gods, the reliques and the bands,
Hold you, my father, in your guiltleſs hands.

^f Parvique *Penates*, Virgil. *Æneid.* 8.

look after their affairs, and to offer sacrifices to the household gods: And in ^a another place he speaks of these household gods being stained and defiled by the blood of one that was killed by his brother. But it must likewise be observed, that, amongst the *Latins*, the word *Penates* not only signifies the gods, of which we have been speaking, but likewise signifies a dwelling-house, of which we have instances in many authors, and among the rest, in ^b *Virgil*, ^c *Tully*, and ^d *Fabius*. ^e *Timæus*, and from him *Dionysius* says, That these *Penates* had no proper shape or figure; but were wooden or brazen rods, shaped somewhat like trumpets. But it is also thought, by others, that they had the shape of young men with spears, which they held apart from one another.

^a *Flammas adolere Penates, Æn. 1.* ^b *Sparfos fraterna cæde Penates, Æn. 4.* ^c *Nostris succede Penatibus hospes.* ^d *Exterminare aliquem a suis Diis Penatibus. Pro Sexto.* ^e *Liberos pellere domo, ac prohibere Penatibus. Dec. 260. 8. l. 1.*

CH A P. II.

The L A R E S.

THE *Lares* were children born from the stolen embraces of *Mercury* and the nymph *Lara*; for when, by her prating, she had discovered some of *Jupiter's* amours, he was so enraged that he cut out her tongue, and banished her to the *Stygian lake*. *Mercury*, who was appointed to conduct her thither, ravished her upon the road. ^f She grew big with child, and

^f *Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper æde Lares.* Ovid. Fast. 2.
Her twins the *Lares* call'd. 'Tis by their care
Our houses, roads, and streets in safety are.

in due time brought forth twins, and named them *Lares*.

They were made *domestic gods*, and accordingly presided over ^a houses, streets, and ways. On this account they were worshiped ^b in the roads and open streets, called, in *Latin*, *Compita*, from whence the games celebrated in their honour were called ^c *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these sports were exercised, ^d the images of men and women, made of wool, were hung in the streets; and so many balls made of wool as there were servants in the family, and so many complete images as there were children. The meaning of which custom was this: These feasts were dedicated to the *Lares*, who were esteemed infernal gods; the people desiring hereby that these gods would be contented with these woollen images, and spare the persons represented by them. The *Roman* youths used to wear a golden ornament, called *Bulla*, about their necks; it was made in the shape of a heart, and hollow within. This they wore till they were fourteen years of age, and then they put it off, and, hanging it up, consecrated it to the *Lares*, as we learn from ^e *Persius*. These *Lares* sometimes ^f were cloathed in the skins of dogs; and were ^g sometimes fashioned in the shape of dogs; whence that creature was consecrated to them.

The places in which the *Lares* were worshiped was called *Lararium*; and in the sacrifices offered to them the first fruits of the year, ^h wine and incense were brought to their altars, and their images adorned with

^a Mart. l. 3. epig. 57. ^b Arnob. 2. ^c Varro de re rustica; et de ling. Lat. 5. ^d Festus apud Lil. Gyr.

^e *Bullaque succinēis Laribus donata pependit.*

When fourteen years are past, the *Bulla's* laid Aside, an offering to the *Lares* made.

^f Plutarch in Prob. ^g Plautus. ^h Tibullus, l. 1. in prol.

chaplets and garlands. ^a The beginning of which worship came from hence, that anciently the *dead*, ^b who were buried at home, were worshiped as gods, and called *Lares*. And besides, we find in ^c *Pliny*, that they sacrificed, with wine and incense, to the images of the emperors, while they yet lived.

^a Juvenal. Sat. 9. 12. ^b Arnob. ex Var. 5. ^c Epist. l. 10.

CHAP. III.

SECT. I. *The GENII. Their Names.*

ALTHOUGH the *Genii* and the *Lares* sometime mean the same deities, yet by *Genius* is commonly meant that spirit of nature which *begets* all things, from which ^d generative power it has its name; or else it is so called, because it assists all generations; or lastly, because it protects and defends us when we are begotten. The birth-day and the marriage-bed, had the name ^e *genial* from him; which name ^f was likewise given all days wherein mirth, pleasure, and joys abounded. And on the same account those who live merrily, who deny themselves nothing to procure ease and pleasure, or that is grateful to their appetite, who entirely follow the dictates of their sensual desires, are said to *live a genial life*, or to *indulge their genius*.

The *Greeks* called these *genii*, *demons*; as it is thought, from the ^g terror and dread they create in those to whom they appear; or, as it is more probable,

^d A gignendo seu genendo, nam geno pro gigno olim dicebatur. Aug. de Civit. Dei. 7. Cic. de Orat. 2. et de Inventione, 2. ^e Cenfor. de Die Nat. 3. ^f Ibid. 8. Etymol. c. ult. ^g Dæmones dicuntur a δαίμωνι exterrere, aut patefacio. Eusebius.

^a from the prudent and wise answers which they gave when they were consulted as oracles. ^b Hence some think, that illustrious men, whose actions in this life gain them universal praise and applause, after their deaths become demons, by which demons is to be understood, ^c as *Plutarch* says, beings of a middle kind of a greater dignity than man, but of a nature inferior to the gods.

^a Vel quasi *Januovos*, id est, periti rerumque præcii, nam responsa dabant consulentibus. *Isid.* Etymol. 8. ^b *Socrates* ex *Hes.* ap. *Plat.* *ibid.* ^c *Lib. de Orat.*

SECT. II. *Their Images.*

THE images of the *Genii* resembled for the most part the ^d form of a *serpent*, according to ^e *Persius*, and his commentators. Sometimes also they were described like a boy, or a girl, or an old man; and crowned with the leaves of the *plain-tree*, ^f which was a tree sacred to the *Genii*.

^d *Statii Theb.* 5.

^e *Pinge duos angues: Pueri, sacer est locus, extra Maie.* ———

Paint here two snakes: Let no youth dare
Defile those walls that sacred are.

Vide *La Cerdæ* Comment. in *Æneid.*

^f *Platanus* putabatur arbor genialis.

SECT. III. *Sacrifices offered to the GENII.*

WINE and flowers were offered up in the sacrifices to the *Genii*, and that especially by people on their birth-days, as we may learn from ^g *Persius* and

^g *Fundo merum Genio.* ———

To *Genius* consecrate a chearful glass.

Horace.

^a *Horace.* To these flowers and wine they added incense, parched bread, and corn strewed with salt.
^b Sometimes also a fow was sacrificed; though *Censorinus* writes, that it was not usual to sacrifice to the *Genii* with the blood and slaughter of any thing, since we ought not to take life from other creatures on that day on which we received it.

* ————— *piabant*

*Floribus et vino Genium memorem brevis avi,
 Sum sociis operum, et pueris, et conjuge fida.* Epist. 1. 2.
 Their wives, their neighbours, and their prattling boys,
 Were call'd; all tasted of their sportive joys:
 They drank, they danc'd, they sung, made wanton sport,
 Enjoy'd themselves, for life they knew was short.
^b *Plut. in Aul. Palæph. Eccl. 5. Hor. Carm. 3.*

SECT. IV. *Their Offices.*

THE *Genii* were appointed the continual guardians, overseers, ^c and safe keepers of the men (as ^d women's guardians and protectors were called *Junones*) from their cradles to their graves. They likewise carried the prayers of men to the gods, and interceded for them. Whence some call them *Præstitæ*, or chief governors, ^e because they are set over the management of all things.

To every person ^f were assigned two *Genii*, a *Bonus Genius*, and a *Malus Genius*, ^g *Horace* calls them a white and a black one. We were told by ^h *Valerius Maximus* that when *Cassius* fled to *Athens* after *Antony* was beaten at *Actium*, there appeared to him a man

^c *Arrian in Epict.* ^d *Polit. Miscell. c. 99.* ^e *Quod præsent gerundis omnibus. Martianus de Nuptiis, 2.*
^f *Plut. de Iside et Osir.* ^g *Genium album et nigrum. Horat. Epist. 2.* ^h *Interrogatus quisquam esset, respondit, Se esse κακοδαίμονα. Val. Max. 1. 1. c. 7.*

of a large stature, of a black swarthy complexion with long hair, and a nasty beard. *Cassius* asked him who he was? And the apparition answered, *I am your evil genius*. *Virgil* is thought, by his ^a commentator *Servius*, to mean these two *genii*, by the word *manes*. Of these two *genii*, the good one, which is given to every one at his birth, constantly incites him to the practice of virtue and goodness; whereas the bad one prompts him to all manner of vice and wickedness.

Nor were they assigned to men only; for several countries had their *genii*, who therefore were called the ^b deities of the place. Nay, ^c *genii* were allotted to all houses, and doors, and stables, and hearths: And because the hearths were usually covered with *slates* or *bricks*, therefore the god of the hearths was called *Lateranus*: But of these enough. Let us now proceed to the other inferior deities.

^a Quisque suos patimur manes, Virg. *Æn.* 6. Vide *Servium* in loc. ^b Numen loci. Virg. in *Æn.* 7. ^c Prud. in *Symm.* *Laterculus extrui foci solebant.* *Lil. Synt.* 1.

CH A P. IV.

The NUPTIAL Gods and Goddeses.

FIVE deities were so absolutely necessary to all marriages, that none could be lawfully solemnized without them. They were ^a *Jupiter perfectus* or *adultus*, *Juno perfecta* or *adulta*, *Venus*, *Suads*, and *Diana*: Besides which, several inferior gods and goddeses were worshiped at all marriages.

^c *Jugatinus* joined the man and the woman together in the yoke of matrimony.

^a *Minores et Plebeii Dii.* ^c *A jugo matrimonii dictus* *Aug. de Civit. Dei* 4.

Dom-

Domiducus^a guided the bride into the bridegroom's house.

Domitius was worshiped, that the bride might be kept at home, to look after the affairs of the family.

Manturna was worshiped, that the wife might never leave her husband, but in all conditions of life^c abide with him.

Then the goddesses *Virginensis*, and also the goddesses *Cinxia Juno*,^d was invoked when the virgin's girdle was unloosed.

Priapus, or *Mutenus*, was also reckon'd one of the nuptial gods, because in his filthy lap the bride was commanded to sit, according to a very religious and modish custom, forsooth!

Percunda, or *Parcunda*, was also worshiped: St *Augustin*, mentioning her, advises us to^e "spare the modesty of human nature."

^f *Viriplaca* reconciles husbands to their wives. A temple at *Rome* was dedicated to her, whither the married couple usually repaired when any quarrel arose between them; and there opening their minds freely to each other without passion, they laid aside all anger, and returned home together friendly.

The goddesses *Matuta*,^g according to the opinion of some, was the daughter of *Cadmus*, whom the *Greeks* call *Leucothea* or *Ino*.^h The maid-servants were not suffered to come within her temple; but the married women admitted one of them, and afterward buffeted her. Mothers prayed to this goddess to send blessings on their sister's children, but never prayed to her for their own: And therefore while they were present at her sacrifices, they carried not their own, but their sister's children in their arms.

^a Quod sponsum in sponsi domum duceret. Idem ibid. & l. 9. c. 9. ^b Ut sponfam domi teneret. ^c Ut cum marito semper maneret. ^d August ibid. ^e Ut parcatur humanæ verecundiæ, ib. ^f A placando viro. Val. Max. l. 2. c. 1. ^g Ovid. Met. 3. ^h Plut. in Camillo, & Quest. Rom. 11.

The goddess *Mena* also presided over women; ^a and was the same with the ^b moon.

And ^c *Februa* was employed in the same affair; she was so called for the same reason.

^a A menstruis. ^b Etiam Grece Luna dicitur. ^c A februs.

CHAP. V.

The Gods presiding over Women with Child.

THREE gods assist pregnant women when their assistance was asked.

Pilumnus was one of the gods of children: He was so called from the pestle, ^d which the ancients pounded their corn with, before they made their bread, or ^e because he keeps off those misfortunes which attend children.

Intercidona was the goddess who first taught the art ^f of cutting wood with a hatchet to make fires.

Deverra was worshiped as a goddess, because she invented brooms, ^g by which all things are brushed clean, and those distempers prevented that proceeded from nastiness.

The *sylvan gods*, who were always hurtful to pregnant women, were driven away by those deities, and the mischief they invented was prevented. For as neither the trees, ^h says St *Augustin*, are cut down without an *ax*, nor bread made without a *pestle*, nor things preserved clean without a *brush*; so, since those instruments are thought signs of good housewifery, it was supposed, that these wild unclean gods would never dare to enter into the chamber of a *breeding woman*.

^a A pilo. ^c Quod mala ab infantibus pellit. Servius.
^f Ab intercisione securis. ^g A scopis quibus verritur.
^h Augustin. de Civit. Dei. 7.

C H A P. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE goddesses assisted women in travail, and promoted the happy birth of the child.

Juno Lucina,^a whose image was thus formed : One hand was empty, and ready, as it were, to receive the new-born babe ; the other hand held a lighted torch, by which that light of life was signified, which all enjoy as soon as they are born.

Diana, though^b some make no difference between her and *Lucina*. *Timeus* speaks very handsomely, ^c when he relates that *Diana's* temple was burnt the same night in which *Alexander* was born : ^d It is says he, no wonder she was absent from her house, when her assistance was necessary at the birth of *Alexander*. She is called *Solvizona* ; for when women lay in the first time, they loosed their *zona* or girdle, and dedicated it to *Diana*.

Egeria is so called ^e from casting forth the birth.

Prosa or *Prorsa* or *Porrina* (who was called also *Postverta* and *Anteverta*) looked after the birth of the child : ^f It was in her power to make the birth easy and regular, or difficult and preposterous.

Manageneta ^g presided also over the infant, both before and after his birth.

Lastly, the goddess *Latona*, of whom we have spoken in her place. It was thought that she very much loved a dunghill-cock ; because a cock was present

^a Nat. Comes. ^b Catull. Carm. ad Dian. 12. ^c Cicero de Nat. Deor. l. 1. ^d Theocr. Idyll. l. 17. ^e A partu egerendo. ^f Gell. c. 19. Plutarch. Rom. q. 25. ^g *Æliani varia Historia*.

when she brought forth *Diana* and *Apollo*; and from thence some imagine, that the presence of a cock is necessary at these occasions.

Nixii dii, so called ^a from *striving*, because the mother and the child struggle at that time: The mother struggles through pain, and the child that it may come into the world.

^a *Ab enitendo, quod eniteretur cum mater, tum foetus.*
Auson. Idyll. 12.

CH A P. VII.

The Deities presiding over Infants at the Time of their Birth and after.

THESE deities presided over children in the time of their birth and afterward.

Janus, who opened ^b the door of life to them.

Opis, who ^c assisted them when they came into the world.

Nascio, or *Natio*, a goddess so called from a *Latin* word, ^d signifying to be born.

Cunia, ^e who attends the cradle, and watches the infants while they lie and sleep.

Camæna, who sings the destinies.

Vagitanus, or *Vaticanus*, ^f who takes care of them when they cry.

Levana, ^h from lifting them up from the ground.

ⁱ For, when a child was born, the midwife constantly

^b Qui aperiret vitæ januam.

^c Quæ opem ferret.

^d A nascendo, *Augustin. de Civit. Dei. l. 4. c. 8. et 11.*

^e Quæ cunis præest. ^f A canendo. ^g A vagiendo.

^h A levando. ⁱ *Varro de Vita Pop. Rom. 2.*

laid the child on the ground, and the father, or, in his absence, somebody appointed by him, lifted it from the ground; and from thence *tollere liberos* signifies to educate children.

Rumina, who milks the breast for the child. ^a *Ruma* is an old word signifying a breast.

Potina, ^b who gives the infants drink.

Educa or *Edusa*, from whom it receives its ^c food.

Ossilago, who fastens the ^d bones, and hardens the body.

Carna or *Carnea*, ^e who keeps the inward parts safe. To this goddess they sacrificed, upon the *calends* of June, bacon and cakes made of beans. Whence those *calends* were called *Fabaria*.

The goddess *Nundina* was so called from ^f the ninth day of the child's age, which was the day of the purification; in which the name was given it, if it was a boy: If it was a girl, this ceremony was performed on the eighth day.

Statilinus or *Statanus*, who teaches infants ^g to stand and walk; and preserves them from falling.

Fabulinus ^h who looked after them when they began to speak.

Paventia was the goddess who ⁱ preserved them from frights.

^a Aug. l. 4. c. 8. ^b A potando. ^c Ab edendo.

^d Ab ossibus. ^e A carne, Vide Macro. Saturn. l. 1. c. 2.

^f A nono die, qui fuit dies lustricus. Vide Macro.

Festum in voce lustricus. ^g A stando. ^h A fando. ⁱ Ab

avertendo pavore.

C H A P. VIII.

The Gods and Goddesses presiding over young and adult Persons.

OUR several actions, after we have past the infant state, are supposed to be under the protection of divers gods.

Juventus, or *Juventas*, protects us in the beginning of our youth, ^a when we have thrown off the child's coat.

Agenoria excites men to ^b action.

Strenua encourages us to ^c behave ourselves strenuously and bravely upon all occasions.

Stimula urges and stimulates us on to extraordinary actions.

Horta is the goddess, ^d who exhorts us to undertake noble enterprises. Her temple at *Rome* stood always open: and some call her *Hora*.

Quies had her temple without the city; and ^e was supposed to be the donor of peace and quietness.

Murcia renders men ^f lazy, idle, and dull.

Adeona, or *Abeona*, protects us so, that we have power to go in and out in safety.

Vibilia brings wanderers into the way again.

Vacuna protects the idle and lazy.

Fessonia recreates and refreshes the weary.

The goddess *Meditrina* has her name from ^g healing, and her sacrifices were called *Meditrinalia*, in which they drank new and old wine instead of physic.

^a Aug. l. 4. c. 11. ^b Idem. l. 4. c. 16. ^c Varro lib. 4. de Ling. Lat. ^d Plut. Quest. Rom. 14. ^e Aug. 4. 16. ^f Murcidos reddit. Idem ibid. ^g A medendo, Var. et Festus.

The goddess *Vitula* is so called from ^a leaping for joy : She is the goddess of mirth, which mitigates the toils of life.

The goddess *Volupia*, from ^b pleasure ; for from her we receive it.

Orbona was worshiped, that she should not leave parents ^c destitute of children.

Pellonia was thought to have great power in ^d driving away the enemy.

Numeria was worshiped, that from her we might learn to ^e cast accounts.

Sentia was worshiped, that we might imbibe just and honourable ^f sentiments.

Angerona was the goddess that removed the ^g anguishes of the mind, or else was so named from ^h the squinancy. When the cattle of the Romans were almost wholly destroyed by this disease, they offered vows to her, and she removed the plague.

Hares Martia was one of the companions of *Mars* and was worshipped by those who obtained an inheritance.

Stata or *Statua Mater*, was worshiped in the forum, that it should not be burnt, or suffer damage by frequent fires, which happened there in the night.

The goddess *Laverna* was the protectress of thieves, who, from her, were named *Laverniones* : ⁱ They worshiped her, that their designs and intrigues might be successful : ^k Her image was a head without a body.

The god *Averruncus* was thought to ^l repel and prevent misfortunes.

Confus suggested good ^m counsel in the management of affairs.

^a A vitulando, id est, lætitia gestiendo. ^b A voluptate.
^c Orbos liberis. ^d A pellendis hostibus. ^e A numerando.
^f A sentiendo Fest. Jul. Modest. ^g Ut pelleret angores animi. ^h Ut arceret anginam. ⁱ Fest. id. ib. ^k Scalig. in Fest. ^l Ab averruncando, id est, avertendo mala.
^m A consulendo.

Catius, made men ^a circumspect, acute, and wise.

Volumnus and *Volumna* were so named, because, through their means, men ^b were willing to follow things that are good.

Honorius, the god from whom they begged *honours*.

Aius Locutius was worshiped on this occasion: ^c A common soldier reported, that in the night he heard a voice say, "The *Gauls* are coming." Nobody minded what he said, because he was a poor fellow. After the *Gallic* war, *Camillus* advised the *Romans* to expiate their offence in neglecting this nocturnal voice, which forewarned them of the *Gallic* war, and the ensuing destruction; and a temple was thereupon dedicated in *Via Nova* to *Aius Locutius*.

Among the *Æthiopians*, or the *Assyrians*, and *Persians*, *Pœna* and *Beneficium* (*Punishment* and *Favour*) were reckoned in the number of the gods. For the former was esteemed the distributor of *evil*; the other the dispenser of *good things*.

^a Quod homines cautos redderet. ^b A volendo, quod ejus consilio bona vellent. ^c August. l. 2. c. 21. Valer. Maximus.

CHAP. IX.

The Gods assigned to the several parts of Human Bodies.

A Particular god was assigned and ascribed to every member of the body of man.

The head was sacred to ^d *Jupiter*, the breast to *Neptune*, the waist to *Mars*, the forehead to *Genius*, the eye-brows to *Juno*, the eyes to *Cupid*, the ears to

^d Servius in Georg.

Memoria, the right hand to *Fides*, the back and the hinder parts to *Pluto*, the loins to *Venus*, the feet to *Mercury*, the knees to *Misericordia*, the ancles and soles of the feet to *Thetis*, and the fingers to *Minerva*.

The astrologers assign the parts of the body to the celestial constellations, in another manner, thus: ^a The head they assign to *Aries*, the neck to *Taurus*, the shoulders to *Gemini*, the heart to *Cancer*, the breast to *Leo*, the belly to *Virgo*, the loins to *Libra*, the secrets to *Scorpio*, the thighs to *Sagittarius*, the knees to *Capricorn*, the legs to *Aquarius*, and the feet to *Pisces*.

^a Firmic. et Manilius apud Lil. Gyr. Synt. 1.

CHAP. X.

The Funeral Deities.

THE chief of the funeral deities is *Libitina*, whom some account to be the same as *Venus*, since her name is derived ^b from lust or concupiscence; but others think that she was *Proserpine*. In her temple all things necessary for funerals were sold or let. *Libitina* sometimes signifies the grave, and *Libitinarii* those men who were employed in burying the dead. *Porta Libitina*, at Rome, was that gate, through which the dead bodies were carried to be burnt: And *Rationes Libitinæ*, in *Suetonius*, signifies those accounts which we call *the bills of mortality*, or *the weekly bills*.

^b Ita dicta a libitu vel libidine.

OF THE
G O D S
OF THE
H E A T H E N S.

P A R T VI.

*Of the Dii Indigetes and Adscriptitii; or the
Semi-Dei and Heroes.*

C H A P. I.

M. **T**HIS now is the last division of the *fabulous Pantheon*, in which you see exactly described the images of the *Indigetes*, or *Semi-dei*, and the *Heroes*. I told you at first who the *Dii adscriptitii* and the *Indigetes* were, and from whence they were so called.

P. I remember it perfectly, and will be attentive to hear a further account of them.

M. The *Semidei*, $\eta\mu\iota\delta\epsilon\iota$ [*Hemitheoi*] or *demi-gods*, were those who had human bodies, sacred minds, and celestial souls: They were born in this world for the good and safety of mankind. ^a *Labeo* in *St. Augustin*, distinguishes them from the *Heroes*. He thinks that *Heros* was one of *Juno's* sons, and that the name *Heros* is derived from $\eta\epsilon\alpha$ [*Hera*] *Juno's* name in the Greek language. ^b Others think that the word comes from $\epsilon\pi\alpha$ [*era*] *the earth*; because mankind owe their original to it. ^c Others again think it comes

^a Lib. 10. c. 21. ^b Interp. *Hometi* apud *Lil. Gyr. Synt. l.* ^c *Plat. in Cratylo.*

from *eros* [eros] love; for *heroes* are the most illustrious product of love, and are themselves, as *Hierocles* observes, full of love. But others think that this name is derived from *ereō* [ereo] to plead, and is given them, because *heroes* are very elegant, and most powerful and skilled in rhetoric. Or lastly, it is thought that the word comes from *aretē* [Arete] virtue; for *heroes* are endued with many virtues. But let us speak particularly concerning some of these heroes, of whom the most famous was *Hercules*.

CHAP. II.

SECT. I. HERCULES. *His Birth.*

THERE were many *Herculeses*, but (as *Tully*^a says) the famous actions of them all are ascribed to him, who was the son of *Jupiter* by *Alcmena*, the wife of *Amphytrio*, king of *Thebes*.

When *Amphytrio* was absent, ^b *Jupiter* put on his shape and dress, and came to *Alcmena*; who, thinking that her husband was returned, entertained the deceitful god both at table and at bed, and had by him a son, whose limbs were so large, his constitution so robust, and every part of his body so full of vigour, that *Jupiter* was forced to join three nights together, and employ them all in producing a son of such marvellous strength. Before this adultery, *Alcmena* had conceived a son by her husband. This son and *Hercules* were twins; his name was *Iphiclus*; ^c he was wonderfully swift in running.

^a De Nat. Deorum. l. 2. ^b Natalis Comes, Lil. Gyr.

^c Nam super extremas segetum currebat aristas,
Nec siccos fructus ladebat pondere plantæ. Orph. in Hymn.
He over standing corn would run, and ne'er
In his swift motion bruise the tender ear.

When *Juno* had discovered *Jupiter's* adultery, she began to hate *Hercules* so violently, that she endeavour-
ed with might and main to ruin him. First, she obtain-
ed an edict from *Jupiter*, which she endeavoured to
turn to his utter destruction; for the wife of *Sthenelus*
king of *Mycenæ* was big with *Euristheus* at the same
time when *Alcmena* was big with *Hercules*. *Jupiter* or-
dained, that whichsoever of the two children was born
first, he should be superior to the other: *Juno* accelera-
ted *Euristheus's* birth, so that he was born after seven
months, and came into the world before *Hercules*.
Again, she sent two vipers to destroy him when he lay
crying in the cradle: But it was in vain; for the vali-
ant infant grasped them in his hands till they perished
by his grasp, as we are told by ^a *Ovid*. ^b At length, by
the mediation of *Pallas*, *Juno* was reconciled to the
noble youth, and let him suck her breasts: But he suck-
ed with such violence that he hurt her breasts; where-
fore she put him away, and some of her milk was spilt;
but it was not lost, for it fell upon the sky, and made
the *milky way*, which is in *Greek* called Γαλαξία [*Gal-
axia*.] Some of it passed through the clouds, and fell
on the earth, and where it fell lilies sprung up; from
whence some call those flowers ^c the *roses of Juno*.

^a *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Jove dignus eras?* Ov. Epist.
You kill'd two serpents with your infant hand,
Which then deserv'd *Jove's* sceptre to command.

^b *Eumolph. i. de Mysteriis.* ^c *Rosæ Junoniæ. Lil. Gyr.*

SECT. II. Names of HERCULES.

HE had two proper names, *Hercules* and *Alcides*; but his surnames are innumerable. His parents called him ^a *Alcides*, from his extraordinary strength;

^a Ab ΑΛΛΗ robur.

because

because he greatly excelled all mankind in strength. He was afterward called *Hercules*, ^a from the *glory* which *Juno* caused him. For her hatred and unkindness toward him was the great means of the increase of his *glory*: Because, when she exposed him to the greatest dangers, she made his glory and honour most illustrious, and, by enjoining him so many labours, she only exercised his patience and courage.

The surnames I chuse rather to omit, because it is plain that he derived them either from the places where his mighty feats were done, or from the actions that he performed with applause and honour; which I will carefully and distinctly recount: They are called *Hercules's labours*; so great was the pains, and so infinite the toil of them.

^a Juno Grece dicitur *Ηρα*, et *κλειος*, gloria, unde nomen *Hercules*.

SECT. III. *The Labours of HERCULES.*

H*ercules* was subjected to *Euristheus*, not only by the edict of *Jupiter*, and unkindness of *Juno*, but besides, the oracle of *Apollo* at *Delphos* advised and persuaded him to submit himself, and obey *Euristheus's* commands, and especially to undergo willingly the twelve labours which his master should lay upon him. *Hercules* obeyed the *Fates*, and served *Euristheus* twelve years, and performed the most dangerous and difficult commands with a suitable courage and success. Some say, that *Hercules* served him voluntarily, and performed these difficult tasks, to shew how great love he bore *Euristheus*.

Though *Hercules* performed an infinite number of great and memorable actions, twelve are especially celebrated: And those *twelve* are comprised in as many

^a *Latin verses, translated out of the Greek.* The particular account of these *twelve* is this.

1. He tore in pieces, with his nails, ^b the *lion* in the wood of *Nemea*, which some say fell from the orb of the *moon*, and was invulnerable by any weapon. This place was also named *Cleone*, from whence the lion was also called *Cleoneus*. This was the first labour of *Hercules*. He skinned the lion, and with the skin he made him a shield and breast-plate.

2. There was a *hydra*, a *serpent*, in the lake *Lerna*, in the field of *Argos*, that had seven heads; some say nine, others fifty. When any of these heads were cut off, another instantly sprung up in its place; unless the blood which issued from

^a *Prima Cleonici tolerata ærumna leonis.*

Proxima Lerneam ferro et face contudit bydrum.

Mox Erymantheum vis tercia perculit aprum.

Æripedis quarto tulit aurea cornua cervi.

Stymphalidas pepulit volucres discrimine quinto.

Threiciam sexto spoliavit Amazona baltheo.

Septima in Augeæ stabulis impensa laboris.

Octava expulso numeratur adorea tauro.

In Diomedis victor jam nona quadrigis.

Geryone extincto decimam dat Iberia palmam.

Undecimum mala Hesperidum distracta triumphum.

Cerberus extremi suprema est meta laboris.

— The *Cleoniam* lion first he kills,

With fire and sword then *Lerna's* pest he quells.

Of the wild boar he clears th' *Er'manthean* fields.

The brass-foot stag with golden antlets yields.

He *Stympha* clears of man-devouring birds;

And next the bouncing *Amazon* ungirds :

The stables of king *Augeas* he cleans.

The *Cretan* bull he vanquishes and chains :

Diomedes' horses him their conqu'ror own.

Then he brings low three-headed *Geryon* ;

Hesperian apples next his name advance,

And his last labour *Cerberus* unchains.

^b *Euripid. in Hercule infan.*

the wound was stopped by fire. *Iolaus*, the son of *Iphiclus*, procured for him lighted brands from the neighbouring wood, and with them *Hercules* stanch'd the blood issuing from the wounds he made. This seasonable assistance was not forgotten; for, when *Iolaus* was grown to decrepid age, *Hercules* ^a by his prayers, restored his youth to him again.

3. He bound the wild boar, whose fierceness and bigness were equally admirable, in the mountain *Erymanthus* of *Arcadia*; and afterward brought it to *Euristheus*.

4. He was ordered to bring to *Mycene*, a hind whose feet were brass, and horns gold. Nobody dared to wound her, because she was consecrated to *Diana*; nor could any body out-run her: Yet *Hercules* hunted her a year on foot, and catch'd her, and brought her away on his shoulders.

5. He partly killed, and partly drove away the birds called *Stymphalides*, from the lake *Stymphalus*, which used to feed upon man's flesh.

6. He defeated the army of the *Amazons*, and took from *Hippolyte*, their queen, the finest belt in the world.

7. He in one day cleans'd the stable of *Augeas*, by turning the course of a river into it. This stable had never been cleans'd, although three thousand oxen stabled in it thirty years. Whence, when we express a work of immense labour and toil, in proverbial speech, we call it *cleansing the stable of Augeas*.

8. He tamed a great bull, that did innumerable mischiefs to the island *Crete*, and brought him bound to *Euristheus*.

9. He overcame *Diomedes*, the most cruel tyrant of *Thrace*, who fed his horses with the flesh of his guests. *Hercules* bound him, and threw him to be eaten by those horses to which the tyrant expos'd others.

^a Ovid. Metam. l. 9.

10. He overcame in war *Geryon*, king of *Spain*, who had three bodies: We saw him before in hell. He took likewise his bay oxen who ate man's flesh, and brought them into *Italy*, when he had killed the dragon with seven heads, and the two-headed dog, who guarded them.

11. He killed the dragon who watched, and then carried away the *golden apples* in the gardens of the *Hesperides*; from whence perhaps he is called ^a *Melius*, and apples were offered up in his sacrifices. When in *Bæotia* no bull (or sheep) could be procured at the time of sacrifice, they took an apple, and stuck into it four straws, which represented four legs, and two others instead of horns, and again another for a tail, and offered *Hercules* this apple instead of a victim.

12. Lastly, he was commanded by *Euristheus* to go down into hell, and bring away from thence the dog *Cerberus*. This he performed without delay, and bound the *three-headed monster* in a triple chain; and by force brought with him up to the earth the dog, who strove and resisted in vain. When *Cerberus* saw the light, he vomited, and from thence the poisonous herb ^b *wolfi-bane* sprang. These are the *twelve labours* of *Hercules*.

P. Pray, Sir, let me a little interrupt you now, as I want you to satisfy these two scruples. Why could not *Juno*, his enemy hinder his birth? Secondly, I know that many mention more than twelve labours of *Hercules*.

M. What you call an interruption, *Palæophilus*, is both seasonable and acceptable to me; because it recalls a thing to my memory that I had forgot, and gives me an occasion of mentioning something which ought not to be omitted: Know, therefore, that *Juno* designed to kill him in his mother's womb, or else destroy him

^a *Μήλον* Grece significat malum vel pomum. ^b *Aconitum*.
immo-

immediately after his birth; and, to perform it, contrived a plot: But *Alcmena's* servant, *Galanthis*, prevented it, for she cheated *Juno*, and told her, that *Alcmena* had brought forth a son. *Juno* believed her, and thinking that her contrivances were ineffectual, she desisted; and then *Alcmena* brought forth *Hercules*, without trouble. But the deceit of *Galanthis* was punished; for she was turned into a ^a weasel; and, because *Galanthis* offended by her mouth, therefore the weasel brings forth her young at her mouth, with great pain and anguish.

As for the labours of *Hercules*, I confess, that they were more than twelve, though these principally were called *Hercules's* labours. If you please, we will continue our account of him thus.

13. He vanquished the enormous giant *Anteus*, the son of the earth, who was above sixty-four cubits high. He was barbarous to all strangers, for he forced them to wrestle with him, and then choaked them. *Hercules* threw this giant down thrice, and perceived that he recovered new strength as oft as he touched the earth; wherefore he lifted him in his arms from the ground, and pinched and squeezed him till he burst and died.

14. *Busiris* the tyrant used to sacrifice all the strangers which he caught, to his father *Neptune*, till *Hercules* sacrificed both him and his son upon the same altar.

15. He killed the giants, *Albion* and *Bergeon*, who intended to stop his journey: And when, in the fight, his arrows were consumed, so that he wanted arms, ^b he prayed to *Jupiter*, and obtained from him a shower of stones, with which he defeated and put to flight his adversaries. This, they say, happened in that part of *France*, ^c which was antiently called *Gallia Narbonensis*; which place is called ^d the stony plain.

^a Mustela. Græce γάλις dicitur. ^b Cato in Orig.

^c Mela, l. 26. Georg. ^d Campus Lapideus.

16. When

16. When *Atlas* was weary of his burden, *Hercules* took the heavens upon his shoulders.

17. He overcame the robber *Cacus*, who spit fire; and strangled him.

18. He shot the eagle that devoured the liver of *Prometheus*, as he lay chained to the rock.

19. He slew *Theodamus*, the father of *Laomedon*, because he denied to give him victuals. But he took *Hylas* with him, and was very kind to him.

20. He delivered ^a *Hesione*, daughter of *Laomedon* king of *Troy*, from the whale (to which sea-monster she was exposed) in this manner: He suddenly raised a bank in the place where *Hesione* was to be devoured, and ^b stood armed before it; and when the whale came seeking his prey, *Hercules* leaped into his mouth, and, sliding down into his belly, he spent three days in tearing the monster's belly; but at length he burst through safe, and lost his hair. *Laomedon*, after this, broke his word, and refused to give *Hercules* the reward he promised; wherefore, he took by force, and pillaged the city of *Troy*, giving to *Telamon*, who first mounted the wall, the lady *Hesione*, as a part of the booty.

21. He overcame *Achelous*, the son of *Oceanus* and *Terra* (they fought for *Deianira*, who was betrothed to them both) though *Achelous* first turned himself into a serpent, then into a bull: For, plucking one of his horns off, he obliged him to yield. *Achelous* purchased his horn again, giving *Amalthea's* horn in its stead. The meaning whereof is this: *Achelous* is a river of *Greece*, whose course winds like a serpent; its stream is so rapid, that it makes furrows where it flows, and a noise like the roaring of a bull (and indeed it is common, among the poets, to compare a river to a bull.) This river divided itself into two

^a Ovid. *Metam.* 11. ^b *Andræus Tenedi in Navig. Prop.*
streams,

streams, but *Hercules* with banks forced it into one channel, *i. e.* he broke off one of the horns or streams. The lands thus drained became fertile; so that *Hercules* is said to have received the horn of plenty.

22. *Deianira* was daughter of *Oeneus*, king of *Ætolia*: *Hercules* carried her to be married, and they were stopped by a river: But the centaur *Nessus* professed to carry *Deianira* over upon his back. *Nessus*, when she was over, endeavoured to ravish her; which *Hercules* observing while he swam, shot him with an arrow. When *Nessus* was dying, he gave *Deianira* his bloody coat, and told her, if a husband wore that coat he would never follow unlawful amours. The credulous lady long after experienced the virtue of it, far otherwise than she expected: For *Hercules*, who had surmounted so many and so great labours, was at length overcome by the charms of *Omphale* queen of *Lydia*: He served her, and changed his club into a distaff, and his arrow into a spindle. His love also to *Iole*, daughter of *Eurytus*, king of *Oechalia*, brought on him destruction. For his wife *Deianira*, being desirous of turning him from unlawful amours, sent him *Nessus'* coat to put on when he went to sacrifice; which drove him into such distraction, that he burned himself on the pile he had raised, and was accounted among the number of the gods.

C H A P. III.

J A S O N.

JASON, son of *Æson*, king of *Thessalia* and *Alcimedæ*, was an infant when his father died, so that his uncle *Pelias* administered the government. When he came of age, he demanded possession of the crown: But *Pelias* advised him to go to *Colchis*, under pretence

pretence of gaining the *golden fleece*, though his intention was to kill him with the labour and danger of the journey.

P. What *golden fleece* was that ?

M. It was the hide of a *ram*, of a white or a purple colour, which was given to *Phryxus*, son of *Atthamus* and *Nephele*, by his mother. *Phryxus* and his sister *Helle*, fearing the designs of their step-mother *Ino*, got on this *ram* to save themselves by flight. But, while they swam over the narrowest part of *Pontus*, *Helle*, affrighted at the tossing of the waves, fell down; whence the sea was named the *Hellepont*. *Phryxus* was carried over safe, and went to *Æta*, king of *Colchis*, a country of *Asia*, near the *Pontus*, where he was kindly received, and sacrificed the *ram* to *Jupiter*, or *Mars*, who afterward placed it among the constellations. Only his hide or *fleece* was hung up in a grove sacred to *Mars*. It was called the *golden fleece*, because it was of a golden colour, and guarded by bulls, that breathed fire from their nostrils, and by a vast and watchful dragon, as a sacred and divine pledge, and as a thing of the greatest importance.

P. Did *Jason* carry away the fleece ?

M. Yes. He went on board a ship called *Argo*, from the builder of that name ; and chose forty-nine noble companions, who, from the ship, were called *Argonautæ*, among whom were *Hercules*, *Orpheus*, *Castor*, and *Pollux* : In his voyage he visited *Hipsyphile*, queen of *Lemnos*, who had twins by him. Then, after a long voyage, and many dangers, he arrived at *Colchis*, and demanded the *golden fleece* of king *Æta*, who granted his request, on condition that he tamed the bulls that guarded it, whose feet were of brass, and who breathed fire ; and killed the dragon, and sowed his teeth in the ground ; and, lastly, destroyed the soldiers, which sprung from the ground where these teeth were sown. *Jason* undertook the expedition on these conditions, and was delivered from manifest destruction, by the assistance

ance of *Medea*, the king's daughter, who was in love with him. For, observing her directions, he overcame the bulls, laid the dragon asleep, carried away the *fleece*, and fled by night, carrying *Medea* with him, whom he afterward married.

P. What did king *Æta* do then?

M. He pursued them; but *Medea*, to stop his pursuit, tore her brother *Abfyrius* (who went with her) in pieces, and scattered his limbs upon the road. When her father saw the torn members of his son, he stopped to gather them up: So *Jason* and the *Argonautæ* returned to their own country, where *Medea* by her charms restored *Jason's* father, the old decrepid *Æson*, to youth again; though some say that *Æson* died before their return. The daughters of *Pelias* were so affected by this miraculous cure, that (desiring that their father might receive the like benefit) they were easily enduced, through mistaken duty, and unskilful kindness, to tear their father in pieces; foolishly and ridiculously hoping that he, like *Æson*, would become young again. After this *Jason* hated *Medea*, and divorcing himself from her, he married *Creusa* the daughter of *Creon*, king of *Corinth*: And *Medea*, to revenge his perfidy, not only murdered the two children, that she had by him, in his own sight; but in the next place, inclosing fire in a little box, she sent it to *Creusa*, who opened the box; and by the fire, which burst out of it, was burnt, together with the whole court. After she had done this, the admirable forcerefs flew by magic art to *Athens*. Some write, that she was again reconciled to *Jason*. But what has been said is enough for this *hero*; let us proceed to another, which shall be *Theseus*.

C H A P. IV.

T H E S E U S.

P. WHO were the parents of *Theseus*?

M. *Æthra* was his mother, and *Ægeus* king of *Athens* his father. *Minos* king of *Crete* made war against *Ægeus*, because the *Athenians* had dishonourably and barbarously killed his son, who carried the prize in the games from them all. When he had banished the *Athenians*, he imposed this severe condition upon them, that they should send seven of the most noble youths of their country into *Crete* by lot every year. In the fourth year the lot fell upon *Theseus*, which mightily grieved and troubled his father *Ægeus*. *Theseus* went on board a ship, whose sails and tackle were black, and received this command from his father: If by the propitious providence of heaven he escaped the dangers, and returned safe unto his own country again, that then he should change his black sails into white ones, that his father, being assured of his safety by that signal, might be sensible of the happiness as soon as might be.

P. And what was the event of that voyage?

P. The event was fortunate to *Theseus*; but very unfortunate to his father *Ægeus*: For, when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*; but he slew the *Minotaur*, and escaped out of that inextricable prison by the help of *Ariadne*. After this he set sail for *Athens* in the same mournful ship in which he came to *Crete*, but forgot to change his sails according to the instructions which his father had given him; so that, when his father beheld from a watch tower the ship returning with black sails, he imagined that his son was dead, and cast himself headlong into the

sea,

sea, which was afterward called ^a the *Ægean* sea, from his name and destiny.

P. Who was that *Ariadne*?

M. She was the daughter of *Minos*, king of *Crete*. She was violently in love with *Theseus*, and delivered him ^b out of the *labyrinth* by the means of a thread. She followed him in his return to the island of *Naxos*, and there *Theseus* perfidiously and ungratefully left her. But *Bacchus* pitied her miserable condition, and married her; and gave her a *crown* that was illuminated with seven stars, which he had before received from *Venus*. This *crown* was called *Gnossia Corona*, and *Ariadne* herself was surnamed *Gnossis*, from the city of that name in *Crete*. After the death of *Ariadne*, the same was carried among the stars, and made a constellation in the heavens. It was thought that *Diana* caused the death of *Ariadne*, because she preserved not her virginity.

P. What great actions did *Theseus* perform?

M. His actions were so famous, that they accounted him one of the *Herculeses*. For, 1. He killed the *Minotaur*. 3. He overcame the *Centaurs*. 3. He vanquished the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into hell; and returned back into the world again.

P. Why did he go down into hell?

M. He and *Pirithous*, his most intimate friend, the lawful son of *Ixion*, which he had by his wife, agreed never to marry any woman except *Jupiter's* daughters. *Theseus* married *Helena*, the daughter of *Jupiter* and *Leda*, and none of *Jupiter's* daughters remained on earth for *Pirithous*; wherefore they both went down into hell to steal away *Proserpine* from her husband *Pluto*. As soon as they entered hell, *Pirithous* was unfortunately torn in pieces by the dog *Cerberus*,

^a *Ægeum mare*. ^b *Proper. l. 3. Eleg. 17.*

but *Theseus* came alive into the palace of *Pluto*, who fettered him, and kept him till *Hercules* was sent into hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mentioned just now?

M. They were women animated with the souls and bravery of men; a military race inhabiting that part of *Scythia*, which is washed by the river *Tanais*. They were called *Amazons*, ^a either because they cut off one of their breasts, or ^b because they lived together without the society of men. They were a nation of women; who, that the country might have inhabitants, and not be depopulated when the present race of women died, admitted the embraces of the neighbouring men, and had children by them: They killed the boys at their birth, but brought up the girls: They cut off their right breast, that they might more conveniently use their hands in shooting their arrows, and brandishing their weapons against their enemy. These female warriors, by their frequent excursions, became possessors of a great part of *Asia*, when *Hercules*, accompanied with *Theseus*, made war upon them, and defeated them; and, taking *Hippolyte* their queen, prisoner, gave her in marriage to *Theseus*.

Theseus had by *Hippolyte* his son *Hippolytus*, who was very beautiful and mightily addicted to hunting, and a remarkable lover of chastity: For, when ^c *Phædra*, his step-mother (the daughter of king *Minos*, whom *Theseus* had preferred to her sister *Ariadne*) solicited him to commit wickedness, when he was grown a man, he refused to comply. This repulse provoked her so much, that, when her husband returned, she accused him wrongfully, as if he had offered to ravish her. *Theseus* gives ear to this wicked woman, and believes her untruth against his son *Hippolytus*, who perceiving

^a Ab α privativo et *μαλός* mamma. ^b *ἁμα* simul et *ἄν* vivere. ^c Ovid. in Ep. Phædr.

it, fled away in his chariot. In his flight he met several monstrous sea-calves, which frightened his horses so that they threw him out of his seat, his feet were entangled in the harness, and he was dragged through the thickets of a wood, and miserably torn to pieces. *Æsculapius* afterward, at the request of *Diana*, restored him to life again. But he however left *Greece*, and came into *Italy*, where changing his name, he called himself *Verbius* ^a because he had been a man twice. *Phadra* was gnawn with the stings of her own conscience, and hanged herself. And, not long after, *Theseus*, being banished from his country, ended an illustrious life with an obscure death.

^a Quod vir bis esset.

C H A P. V.

CASTOR and POLLUX.

P. WHO are those two handsome, beautiful young men that ride upon white horses?

M. They are twin brothers, ^bthe sons of *Jupiter* and *Leda*; their names are *Castor* and *Pollux*.

P. What *Leda* was that?

M. The wife of *Tyndarus* king of *Laconia*, whom *Jupiter* loved, but could not succeed in his amour, till he changed himself into a swan; ^c which swan was afterward made a constellation. In this form he gained the mutual love of *Leda*, by the sweetness of his singing; and flying into her bosom, as it were, that he might secure himself from the violence of an eagle, which pursued him, he enjoyed her, though she was then big with child by her husband. *Leda* brought

^b Pind. in Pythag.

^c Manil. Astron. 1.

forth two eggs which were hatched, and produced twin-brothers which you see.

P. You mean, that one came out of one egg, and the other out of the other egg.

M. No; out of the egg which *Leda* had conceived by *Jupiter*, came *Pollux* and *Helena*, who sprang from divine seed, and were therefore immortal. But out of the other, which she conceived by *Tyndarus* her husband, ^a came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal father. Yet both *Castor* and *Pollux* are frequently called *Tyndaride* by the poets, as *Helena* is also called *Tyndaris*, from the same king *Tyndarus*.

P. What memorable actions did *Castor* and *Pollux* perform?

M. They both accompanied *Jason*, when he sailed to *Colchis*; and when he returned from thence, recovered their sister *Helena* from *Theseus*, who had stolen her, by overcoming the *Athenians* that fought for him; to whom their clemency and humanity was so great after the defeat, that the *Athenians* ^b called them the sons of *Jupiter*: from whence white lambs were offered upon their altars.

^c But although they were born both at the same birth, and, as some think, out of the same egg, yet their tempers were different.

P. What end had they?

M. *Castor*, being (as some say) a mortal person, was killed by *Lyneus*: Whereupon *Pollux* prayed to *Jupiter* to restore him to life again, and confer an immortality upon him: But this could not be granted. How.

^a Hor. Sat. I. ^b Διτοκχοι, id est, Jovis filii. Hom. in Hym.

^c *Castor gaudet equis: Ovo prognatus eodem, Pugnis: quot capitum vivunt, totidem in studiorum Millia.*

As many men, so many their delights.

ever, he obtained leave to divide his immortality between himself and his brother *Castor*: And thence it came to pass, ^a that they lived afterward by turns every other day, or, as others say, every other fortnight. After the death of *Castor*, a kind of *Pyrrhic*, or dance of armour, was instituted to his honour; which was performed by young men, armed and called ^b *Castor's dance*.

At length they both were translated into the heavens, and made a constellation, which is still called *Gemini*; and when one of them rises, the other sets. Sailors esteem these stars lucky and prosperous to them, ^c because when the *Argonauts* were driven by a violent tempest, two lambent flames settled upon the heads of *Castor* and *Pollux*, and a calm immediately ensued; and from thence a virtue more than human was thought to be lodged in these youths: But, if only one flame appeared, they called it *Helena*, and it was esteemed fatal and destructive to mariners.

There was a famous temple dedicated to *Castor* and *Pollux* in the *forum* at *Rome*: for, it was believed that, in the dangerous battle of the *Romans* with the *Latins*, they assisted the *Romans*, riding upon white horses. From hence came that form of swearing by the temple of *Castor*, which women only used, saying, ^d *Æcastor*, whereas, when men swore, they usually swore by *Hercules*, using the words, ^e *Hercule*, *Hercle*, *Hercules*, *Mehercules*, *Mehercule*. But both men and

^a Sic fratrem *Pollux* alterna morte redemit,
Itque reditque viam.

Virg. *Æn.* 6.

Thus *Pollux*, offering his alternate life,
Could free his brother. They did daily go
By turns aloft, by turns descend below.

^b Plin. l. 7. c. 5. 7. ap. Nat. Com. ^c Hor. l. 3. Carm.

^d *Æcastor*, et *Ædepol*, id est, per ædem *Castoris* et *Pollucis*,

^e *Passim* apud Terent. Plaut. Cicero, &c.

women

women swore by the temple of *Pollux*, using the word *Ædēpol*, an oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was married to *Agamemnon*, whom, after his return from the siege of *Troy*, she killed, by the help of *Egisthus*; with whom, in the mean time, she lived in adultery: She attempted also to kill his son *Orestes*, which she had done, ^a if his sister *Electra* had not delivered him at the very point of destruction, sending him privately to *Strophius* king of *Phocis*; where after he had lived twelve years, he returned into his own country, and slew both *Clytemnestra* and *Ægistheus*. He killed also *Phrrhus* in the temple of *Apollo*; because he had carried away *Hermione*, the daughter of *Menelaus*, who was first betrothed to *Orestes*. Wherefore the furies tormented him, neither could he obtain deliverance from them, till he had expiated his wickedness at the altar of *Diana Taurica*, whither he was conducted by *Pylades* his friend, his perpetual companion, and his partner in all his dangers; ^b whose friendship was so close and sacred, that either of them would die for the other.

P. Who was the *Diana Taurica*?

M. The goddess *Diana*, that was worshiped in *Taurica Chersonesus* or *Cherronesus*, a peninsula so called from the *Tauri*, an ancient people of *Scythia Europæa*. ^c This goddess was worshiped with human victims, the lives and the blood of men were sacrificed to her. When *Orestes* came thither, *Iphigenia* his sister the daughter of *Agamemnon*, was priestess to *Diana Taurica*; she was made priestess on the following occasion.

Agamemnon, king of the *Argivi*, was, by the common consent of the *Grecians*, appointed general in

^a Sophocl. in *Electr.* Euripid. in *Orest.*
amicitia.

^c Euripid. in *Iphig.* in *Taur.*

^b Cicero de

their expedition against *Troy*; and, as I said before, after the war was ended, and *Troy* taken, was killed when he returned home, by his own wife *Clytemnestra*. This *Agamemnon* killed a deer by chance, in the country of *Aulis*, which belonged to *Diana*; the goddess was angry, and caused such a calm, that for want of wind the *Grecian* ships bound for *Troy* were fixed and immoveable: Hereupon they consulted the soothsayers, who answered, ^a that they must satisfy the winds, and *Diana*, with some of the blood of *Agamemnon*. Wherefore *Ulysses* was sent to bring away *Iphigenia* the daughter of *Agamemnon*, from her mother, by a trick, under the pretence of marrying her to *Achilles*. And while the young lady stood at the altar to be sacrificed, the goddess pitied her, and substituted a hind in her stead, and sent her into *Taurica Chersonesus*; where, by the order of king *Thyas*, she presided over those sacrifices of the goddess, which were solemnized with human blood. And, when *Orestes* was brought thither by the inhabitants to be sacrificed, he was known and preserved by his sister. After which *Thyas* was killed, and the image of *Diana*, which lay hid among a bundle of sticks, was carried away, and from hence *Diana* was called *Fascelis*, from *fascis*, a bundle.

^a Eurip. in *Iphig.* in *Taur.*

CH A P. VI.

P E R S E U S.

PERSEUS was the son of *Jupiter*, by *Danae*, the daughter of *Acrisius*, ^b who was shut by her father in a very strong tower, where no man could

^b Pausan. in *Corinth.*

P

come

come to her ; because her father had been told by an *oracle*, that he should be killed by his own grand-child. But nothing is impregnable to love : For, *Jupiter*, by changing himself into a *shower of gold*, descended through the tiles into the lady's bosom ; and, when he had enjoyed her, he left her with a full purse and a big belly. ^a *Horace* tells the story very ingeniously.

As soon as *Acrisius* had heard that his daughter had brought forth a son, he ordered that she and the infant should be shut up in a chest, and thrown into the sea, where a fisherman found them, and took them out, and presented them to king *Pilumnus*, who married *Danae*, and brought up her son, whom he called *Perseus*.

Perseus, when he was grown a man, received from *Mercury* a scythe of adamant, and wings, which he fixed to his feet : *Pluto* gave him a helmet, and *Minerva* a shield of brass, so bright, that it reflected the images of things, like a looking-glass.

P. What memorable actions did he perform ?

^a *Inclusam Danaën turris abenea*

Robustæque fores, et vigilum canum

Tristes excubie munierant satis

Nocturnis ab adulteris :

Si non Acrisium, virginis abdita

Custodem pavidum, Jupiter et Venus

Risissent : fore enim tutum iter et patens,

Converso in pretium deo.

Hor. Carm. l. 3. 16

Within a brazen tower immur'd,

By dogs and centinels secur'd,

From midnight revels and intrigues of love,

Fair *Danae* was kept within her guardian's pow'r ;

But gentle *Venus* smil'd, and amorous *Jove*

Knew he could soon unlock the door,

And by his art successful prove,

Chang'd to a golden show'r.

First,

M. First, he ^a delivered *Andromeda*, the daughter of *Cepheus*, king of *Ethiopia*, when she was bound by the nymphs to a rock to be devoured by a sea-monster, because her mother proudly preferred her beauty to theirs; and when he had delivered her he took her to wife. After which both the mother *Cassiope*, or *Cassiopeia*, and the daughter, and the son-in-law, were placed among the *celestial constellations*. His next expedition was against the *Gorgons*, of whom we have spoken before. He encountered with *Medusa*, their princess; snakes supplied the place of hair on her head: He saw the image of her head by the brightness of his shield, and by the favourable assistance of *Minerva* struck it off; he afterwards fixed it upon a shield, and, by shewing it, turned many persons into stone. *Atlas* was turned by the sight of it, into the mountain in *Mauritania* of that name; because he rudely refused to entertain *Perseus*. When *Medusa's* head was cut off, the horse *Pegasus* sprang from the blood which was shed on the ground: He is so called from Πῆγῃ [*Pege*] a fountain, ^b because he was born near the fountains of the sea. This horse had wings; and flying over the mountain *Helicon*, he struck it with his hoof, and opened a fountain, which they called in Greek, *Hippocrene*; and in Latin, *Fons Cabballinus*; that is, the horse-fountain. But afterward, while he drank at the fountain *Pyrene* in *Corinth*, where *Bellerophon* prepared himself for his expedition against the *Chimara*, he was by him taken and kept.

Bellerophon's first name was *Hipponus*; ^c because he first taught the art of governing horses with a bridle: But when he had killed *Bellerus*, a king of *Corinth*, he was afterward called *Bellerophontes*. This *Bellerophon*, the son of *Glaucus*, king of *Ephyra*, was

^b Propert. l. 2. Hygin. de signis clæstibus l. 2. ^b Strabo, l. 8. ^c Ita dictus ab equis fræno regendis.

equally beautiful and virtuous; he resisted all the temptations whereby *Sthenobaea*, the wife of *Præteus*, enticed him to commit adultery; his denial provoked her so, that in revenge she accused the innocent stranger to her husband. *Præteus*, however would not violate the laws of hospitality with the blood of *Bellerophon*; but sent him into *Lycia*, to his father-in-law *Jobates*, with letters, which desired him to punish *Bellerophon*, as his crime deserved. *Jobates* read the letters, and sent him to fight against the *Solymi*, that he might be killed in battle: But he easily vanquished them, and in many other dangers, to which he was exposed, he always came off conqueror. At last he was sent to kill the *Chimæra*; which he undertook, and performed, when he had procured the horse *Pegasus*, by the help of *Neptune*.^a Wherefore *Jobates* admired the bravery of the youth, and gave him one of his daughters to wife, allotting him also a part of his kingdom. *Sthenobaea* killed herself, when she heard this. This happy success so transported *Bellerophon*, that he endeavoured to fly upon *Pegasus* to heaven; for which *Jupiter* striking him with madness, he fell from his horse into a field called *Aleius Campus*; ^b because in that place *Bellerophon* wandered up and down blind, to the end of his life: But *Pegasus* was placed among the stars. Some say that this was the occasion of the fable of the *Chimæra*. There was a famous pirate, who used to sail in a ship in whose prow was painted a lion, in the stern a dragon, and in the body of the ship a goat described; and this pirate was killed by *Bellerophon*, in a long-boat that was called *Pegasus*. From the letters which *Bellerophon* carried to *Jobates*, ^c comes the proverb *Bellerophon's letters*; when

^a Homeri Illiad. ^b Ab αλιεύς erro. ^c Βελλεροφοντος
 γραμμάτων, *Bellerophontis Litteræ*, usitatus dictæ *Litteræ Uria*.
 any

any one carries letters, which he imagines are wrote in his favour, when they are sent to procure his ruin; and such letters are frequently called, *The letters of Uriah*, for the same reason.

CHAP. VII.

ÆSCULAPIUS.

WHY are you so silent, *Palæophilus*? What employs your thoughts so long?

P. I was observing that ^a bearded old man that leans upon his jointed cane, and is adorned with a crown of laurel, and encompassed about with dogs. Pray, sir, tell me his name, who is he, and what are his excellencies.

M. It is *Esculapius*, ^b the god of the physicians and phyfic, and the son of *Apollo* and the nymph *Coronis*. He improved the art of phyfic, which was before little understood; and for that reason they accounted him a god. ^c *Apollo* shot the nymph his mother when she was with child of him; because she admitted the embraces of another young man after he had enjoyed her. But he repented after he had killed her, and opening her body, took out the child alive, and delivered him to be educated by the physician *Chiron*, ^d who taught him his own art: The youth made so great a progress in it, that because he restored health to the sick, and safety to those whose condition was desperate, he was thought to have a power of recalling the dead to life again. Whereupon *Pluto*, the king of hell, ^e complained to *Jupiter* very much that his

^a Lucian. in Jove Trag. ^b Cicero leg. 2. Corn. Celsus.
^c Homer. in Hymn. ^d Ovid. Met. 1. ^e Virg. Æn. 7.

revenue was diminished, and his subjects taken from him by means of *Æsculapius*; and, at length, by his persuation *Jupiter* killed him with a stroke of thunder.

He wears a crown of laurel; ^a because that tree is powerful in curing many diseases. By the knots in his staff is signified the difficulty of the study of *physic*. He hath dogs painted about him, and dogs in his temple; because many believe that he was born of uncertain parents, and exposed, and afterward nourished by a bitch. ^b Others say, that a goat, which was pursued by a dog, gave suck to the forsaken infant; and that the shepherds saw a *lambent flame* playing about his head, which was the prognostication of his future divinity. After that the *Cyrenians* used to offer a goat to him in the sacrifices; either because he was nourished by a goat, as was said, ^c or because a goat is always in a fever; and therefore a goat's constitution is very contrary to health. ^d *Pluto* says, that they used to sacrifice dunghill-cocks to him, which is deemed the most vigilant of all birds; for of all virtues principally wakefulness is necessary to a physician.

P. Where was he particularly worshiped?

M. At *Epidaurus* ^e first, where he was born: Afterward at *Rome*; because, when he was sent for thither, he delivered the city from a dreadful pestilence. For which reason ^f a temple was dedicated to him in an island in the mouth of the *Tiber*, where he was worshiped under the form of a great serpent; for, when the *Romans* came to *Epidaurus* to transport the god from thence, a great serpent entered into the ship; and they, believing it to be *Æsculapius*, brought it to

^a Vide Festum. ^b Lactant. de fals. relig. Pausan. in Corinth. ^c Didym. l. 3. apud Nat. ^d Com. in Phædone. ^e Liv. l. 45 et l. 10. Flori Epitome l. 11. ^f Sueton. in Claud. c. 25.

Rome with them. Others tell the story thus : When the *Romans* were received by the people of *Epidaurus* with all kindness, and were carried into the temple of *Æsculapius*; the serpent, under whose image they worshiped that god, went voluntarily into the ship of the *Romans*.

I can tell you nothing of the children of *Æsculapius*, except their names. He had two sons called *Maechaon* and *Podalirius*, both famous physicians, who followed *Agamemnon* the general of the *Grecians*, to the *Trojan* war, and were very serviceable among the soldiers; and two daughters ^a *Hygiæa* or *Sanitas* (though some think this was not his daughter, but his wife) and *Jafo*.

P. Is there nothing remarkable concerning his master *Chiron*?

M. Since you ask, I will tell you, that he was a *Centaur*, and the son of *Saturn* and *Phillyra*; for, when *Saturn* embraced that nymph, he suddenly changed himself into a horse, ^b because his wife *Ops* came in. *Phillyra* was with child by him, and brought forth a creature, in its upper parts like a man, in its lower parts like a horse, and called it *Chiron*; who, when he grew up, betook himself into the woods; and there learning the virtue of herbs, he became a most excellent physician: For his skill in physic, and for his other virtues, which were many, he was appointed tutor to *Achilles*, instructed *Hercules* in astronomy, and taught *Æsculapius* physic. At last, when he handled *Hercules's* arrows, one of them dipped in the poisonous blood of the *Lernaean-hydra*, fell upon his foot; and gave him a wound that was incurable, and pains that were intolerable; infomuch that he desired to die, but could not; because he was born of two *immortal* parents. Therefore at length

^a *Hygiæa* significat sanitatem, et *Jafo* derivatur ab ἰασθαι, sanare. ^b Virg. Georg. l. 3.

the gods translated him into the firmament, where he now remains; for he became a constellation called *Sagittarius*, which is placed in the zodiac.

CH A P. VIII.

P R O M E T H E U S.

*P*rometheus the son of *Japetus*,^a and the father of *Deucalion*, was the first, (as we find in history) that formed a man out of clay; which he did with such art and skill that *Minerva* was amazed, and proffered to procure any thing from heaven, which would any ways complete his work. *Prometheus* answered, that he did not know what in heaven would be useful to him, since he had never seen heaven. Therefore *Minerva* carried him up to heaven, and shewed him all that there was to be seen. He observed that the heat of the sun would be very useful in animating the man which he had formed; wherefore he lighted a stick by the wheel of the sun's chariot, and carried it lighted with him to the earth. This theft displeased *Jupiter* so much, that he sent *Pandora* into the world to *Prometheus* with a box that was filled with all sorts of evils. But *Prometheus*, fearing and suspecting the matter, refused to accept it; but his brother *Epimetheus* was not so cautious; for he took it, and opened it, and all the evils that were in it, flew abroad among mankind. When he perceived what he had done, he immediately shut the box again, and by good fortune hindered *hope* from flying away, which stuck to the

^a Vide Claud. Panegyr. de cons. Hon,

bottom of the box. You may remember how sweetly ^a *Horace* speaks of this theft of *Prometheus*.

Jupiter punished *Prometheus* in this manner: He commanded *Mercury* ^b to bind him to the mountain *Caucasus*; and then he sent an eagle to him there, which continually gnawed his liver. Yet some say, ^c that he was not punished, because he stole fire from heaven, but because he had made woman, which, they say, is the most pernicious creature in the world.

To this *Nicander* adds another fable. ^d When mankind had received the fire of *Prometheus*, some ungratefully discovered this theft to *Jupiter*, who gave them the gift of *perpetual youth*. They put this gift upon an ass's back, that it might be brought to the earth. The ass in his journey was thirsty, and came to a spring to drink; but a water-serpent would not suffer him, unless the ass would give him the burden which he carried: The ass gave it him; and hence it comes to pass, that, when the serpent is old, he casts his skin, and seems to grow young again.

^a *Audax omnia perpeti*

Gens humana ruit per vetitum nefas.

Audax Iapeti genus,

Ignem fraude mala gentibus intulit:

Post ignem aetherea domo

Subductum, macies et nova februm

Terris incubuit cohors:

Semotique prius tarda necessitas

Lethi corripuit gradum.

Hor. Carm. l. i.

No pow'r the pride of mortals can controul:

Prone to new crimes, by strong presumption driv'n

With sacrilegious hands *Prometheus* stole

Celestial fire, and bore it down from heav'n:

The fatal present brought on mortal race

An army of diseases; death began

With vigour then to mend his halting pace,

And found a most compendious way to man.

^b *Hesiod.* in *Theogon.* ^c *Menander Poeta.* ^d In *Theocr.*

Prometheus had been serviceable to *Jupiter*, for he discovered to *Jupiter* his father *Saturn's* conspiracy, and prevented the marriage of *Jupiter* and *Thetis*, which he forefaw would be fatal ; wherefore *Jupiter* suffered *Hercules* to shoot the eagle, and set *Prometheus* at liberty.

This perhaps is the meaning of the fable : *Prometheus* (whose name is derived ^a from a word denoting foresight and providence) was a very prudent person : And because he reduced the men that were before rude and savage to the precepts of humanity, he was feigned from thence to have made men *out of the dirt* : And because he was diligent in observing the motions of the stars from the mountain *Caucasus*, therefore they said that he was *chained there*. To which they added, that he *stole fire from the gods*, because he invented the way of striking fire out of the flint ; or was the first that discovered the nature of *lightning*. And lastly, because he applied his mind to his study with great care and solicitude, ^b therefore they imagined an eagle *preying upon his liver* continually.

P. You said just now, that he was the father of *Deucalion* ; did you mean him who repaired the race of mankind, which was almost extinct ?

M. Yes, I mean the same *Deucalion*. When he reigned in *Theffaly*, there was so great a deluge, that the whole earth was overflowed by it, and all mankind entirely destroyed, excepting only *Deucalion* and *Pyrrha* his wife. Those two were carried in a ship upon the mountain *Parnassus* ; and when the waters were abated, they consulted the oracle of *Themis*, to know by what means mankind should again be restored. The oracle answered, that mankind would be restored, " If they cast the bones of their great mother behind

^a Απο της προνοιας, id est, providentia, Pausan. in E-
liac. ^b Apol. l. 3.

"them." By *magna mater* the oracle meant the earth, and by her *bones*, the *stones*: Wherefore casting the stones behind their backs, a prodigious miracle ensued; ^a for those stones that were thrown by *Deucalion* became men, and those that were thrown by *Pyrrha* became women. The occasion of which fable was this: *Deucalion* and his wife were very pious, and by the example of their lives, and the sanctity of their manners, they softened the men and women, who before were fierce and hard like stones, into such gentleness and mildness, that they observed the rules of civil society and good behaviour:

^a ————— *Saxa*

Missa viri manibus faciem traxere virorum:

Et de famineo reparata est semina jactu.

Inde genus durum sumus, —————

Et documenta damus qua sumus origine nati. Ovid. Met. 1.

————— And of the stones

Those thrown by man the form of men endue,

And those were women which the woman threw:

Hence we a hardy race inur'd to pain;

Our actions our original proclaim.

C H A P. IX.

A T L A S.

P. **W**HO is he that sustains the heavens upon his shoulders?

M. It is *Atlas*, king of *Mauritania*, the son of *Japetus*, and brother of *Prometheus*; who was forewarned by an oracle, that he should be almost ruined by one of the sons of *Jupiter*, and therefore resolved to give entertainment to no stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travelled by chance through *Atlas's* dominions, and designed, in civility,

to visit him. But the king excluded him the court; which inhumanity provoked him so much, that putting his shield which he carried with him before the eyes of *Atlas*, and shewing him the head of *Medusa*, he turned him into the mountain of his own name; which is so high, that it is believed to ^a touch the heavens. *Virgil* makes mention of him ^b in the fourth book of his *Æneid*.

The reason why the poets feigned that *Atlas* sustained the heavens on his shoulders, was this: *Atlas* was a very famous astronomer, and the first person who understood and taught the doctrine of the sphere; and on the same account the poet tells us, that his daughters were turned into stars.

P. How many daughters had he, and what were their names?

M. By his wife *Pleione* ^c he had seven daughters, whose names were *Electra*, *Halcyone*, *Caleno*, *Maia*, *Asterope*, *Taygete*, and *Merope*, and were called by one common name, *Pleiades*: And by his wife *Æthra*, ^d he had seven other daughters, and their names were *Ambrosia*, *Endora*, *Pasitheo*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*; and these were called by one common name, *Hyades*.

^a Herodotus in *Melpomene*.

^b ——— *Jamque volans apicem et latera ardua cernit
Atlantis duri, calumque vertice fulcit :
Atlantis cinctum assidue cui nubibus atris
Piniferum caput, et vento pulsatur et imbri :
Nix humeros infusa tegit; tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Now sees the top of *Atlas*, as he flies,
Whose brawny back suppor's the starry skies :
Atlas, whose head with piny forests crown'd,
Is beaten by the winds, with foggy vapours bound :
Snows hide his shoulders; from beneath his chin
The founts of rolling streams their race begin.*

^c Ovid. *Fastorum* 5.

^d Aratus in *Astron*.

P. Why were these latter daughters called *Hyades*?

M. From ^a a word which in the *Greek* language signifies *to rain*, because, when they rise or set, they cause great rain; and therefore the *Latins* called them ^b *Suculae* (that is, *swine*) because the continual rain that they cause, makes the road so muddy, that they seem to delight in dirt, like swine. ^c Others derive their names from *Hyas* their brother, who was devoured by a lion: His sisters were so immoderately afflicted and grieved at his death, that *Jupiter* in compassion changed them into seven stars, which appear in the head of *Taurus*. And they are justly called *Hyades*, ^d because showers of tears flow from their eyes to this day.

P. Why were the daughters first mentioned called *Pleiades*?

M. Their name is derived from a *Greek* word signifying ^e *sailing*. For, when these stars arise, they portend good weather to navigators. Because they rise in ^f the spring-time, the *Romans* call them *Ver-giliae*: Although others think that they are called *Plei-ades* ^g from their number, because they never appear single, but altogether, except *Merope*, who is scarce ever seen, for she is ashamed that she married *Sisyphus*, a mortal man, when all the rest of the sisters married gods: ^h Others call this obscure star *Electra*, because she held her hand before her eyes, and would not look upon the destruction of *Troy*. The *Hyades* were placed

^a Ἄρο τοῦ ὕεω, id est, pluvie.

Navita quas Hyades Graeci ab imbre vocat,

From rain the sailors call them *Hyades*.

^b *Suculae*, quemadmodum eas Græci vocant *υῖς*, id est, fues. Aulus Gell. l. 13. c. 9. ^c Euripid. in *Jove*.

^d Hesiodus in *Theog.* ^e Ἄρο τοῦ πλῆναι, a navigando; commodum enim tempus navigationi ostendunt. ^f *Ver-giliae* dictæ a verno tempore quo exoriuntur. ^g Quasi

πλειόνες, hoc est, plures, quod nunquam singulae apparent, sed omnes simul. ^h Ovid. *Fast.* 4.

among the stars, because they bewailed immoderately the death of their brother *Hyas*; and the *Pleiades* were translated into heaven, because they incessantly lamented the hard fate of their father *Atlas*, who was converted into a mountain. But let us speak a little about their uncle *Hesperus*.

Hesperus was the brother of *Atlas*, and, because he lived some time in *Italy*, that country was called anciently *Hesperia* from him. He frequently went up to the top of the mountain *Atlas* to view the stars: At last he went up, and came down from the mountain no more. This made the people imagine that he was carried up into heaven, whereupon they worshiped him as a god; and called a very bright star from his name, *Hesperus*, *Hesper*, *Hesperugo*, *Vesper*, and *Vesperugo*, which is called the evening star and, sets after the sun: But, when it rises before the sun, it is called $\phi\omega\sigma\phi\omicron\rho\omicron\rho\varsigma$ [*Phosphorus*] or *Lucifer*; that is the morning star. Farther, this *Hesperus* had three daughters, *Egle*, *Prethusa*, and *Hesperethusa*; who, in general, were called the *Hesperides*. And it was said, that, in their gardens trees were planted which bore golden fruit: These trees were guarded by a watchful dragon, that *Hercules* killed; and he carried away the golden apples. Hence the phrase, ^a To give some of the apples of the *Hesperides*, that is, to give a great and splendid gift.

^a Μῆλα Ἡσπεριδῶν δαρησάι, id est, miala Hesperidum largiri.

CHAP. X.

ORPHEUS and AMPHION.

YOU see *Orpheus* and *Amphion* are drawn in the same manner, and almost in the same colours, because they both excelled in the same art, namely in music; in which they were so skilful, that by playing on the harp, they moved not only men, but beasts, and even stones.

Orpheus, the son of *Apollo* by *Calliope* the muse, with the harp that he received from his father, played and sang so sweetly, that he tamed wild beasts, stayed the course of rivers, and made whole woods follow him.^a He descended with the same harp into *hell*, to recover from *Pluto* and *Proserpine* his wife *Eurydice*, who had been killed by a serpent, when she fled from the violence of *Aristeus*. And here he so charmed both the king and queen with the sweetness of his music, that they permitted his wife to return to life again upon this condition, that he should not look upon her till they were both arrived upon earth: But so impatient and eager was the love of *Orpheus*, that he could not perform the condition: Wherefore she was taken back again into *hell*. Hereupon *Orpheus* resolved for the future to live a widower; and with his example alienated the minds of many others from the love of women. This so provoked the *Menades* and *Bacchæ*, that they tore him in pieces: Though other authors assign another reason of his death, viz. that the women, by the instigation of *Venus*, were so inflamed with the love of him, that striving to run into his embraces, and quarrelling with one another, which should have him, they tore him in pieces. His

^a Apoll. l. i. Argo.

bones were afterward gathered by the *muses*, and reposed in a sepulchre, not without tears; and his harp was made the constellation of *Lyra*.

Amphion was the son of *Jupiter* by *Antiope*. He received his lute and harp from *Mercury*; and ^a with its sound moved the stones so regularly, that they composed the walls of the city of *Thebes*.

The fable may thus interpreted: *Orpheus* and *Amphion* were so eloquent, that they persuaded those who lived a wild and savage life before, to embrace the rules and manners of civil society.

Arion is a proper companion for these two musicians; and I wonder that his image is not in this place. For he was a lyric poet of *Methymna* in the island of *Lesbos*, and gained immense riches by his art. ^b When he was travelling from *Lesbos* into *Italy*, his companions attempted to rob him of his wealth: But having intreated the seamen to suffer him to play on his harp before they cast him into the sea, ^c he played so sweetly, that, when he had cast himself into the sea, a *dolphin*, drawn thither by the sweetness of his music, received him on his back, ^d and carried him to *Tenedos*. The *dolphin* for this kindness was carried into heaven, and made a constellation.

^a *Diāus et Amphion, Thebanæ conditor urbis,
Saxa movere sono testudinis et prece blanda
Ducere quo vellet.*

Horat. de Arte Horat.

Amphion too, as story goes, could call
Obedient stones to make the *Theban* wall.

He led them as he pleas'd: The rocks obey'd,
And danc'd in order to the tunes he play'd.

^b Paus. in Bæotic.

^c Herod. in Clio.

^d *Ille sedet, citharamque tenet, pretiumque vehendi
Cantat, et æquoreas carmine mulcet aquas.* Ov. Fast. x.

He on his crouching back sits all at ease,
With harp in hand, by which he calms the seas,
And for his passage with a song he pays.

CHAP.

C H A P. XI.

A C H I L L E S.

*A*chilles was the son of *Peleus* by *Thetis*. His mother plunged him in the *Stygian* waters when he was an infant; which made his whole body ever after invulnerable, excepting that part of his foot by which he was held when he was washed. Others say, that *Thetis* hid him in the night under a fire, ^a after she had anointed him in the day with *ambrosia*; whence at first he was called *Pyrisous*, because he escaped safe from the fire, and afterward *Achilles*, ^b because he had but one lip, for he licked the *ambrosia* from his other lip, so that the fire had power to burn it off. Others again report, ^c that he was brought up by *Chiron* the *Centaur*; and fed, instead of milk, with the entrails of lions, and the marrow of boars and bears; so that by that means he received immense greatness of soul, and mighty strength of body. From him those who greatly excelled in strength were called *Achilles*; ^d and an argument is called *Achilleum*, when no objection can weaken or disprove it.

Thetis, his mother, had heard from an oracle, that he should be killed in the expedition against *Troy*. On the other hand, *Calchas* the *diviner* had declared, that *Troy* could not be taken without him. By the cunning of *Ulysses* he was forced to go: For when his mother *Thetis* hid him in a *boarding-school* (in *Gynecao*) in the island *Scyros* (one of the *Cyclades*) in the habit of a virgin, among the daughters of King *Lycornedes*, *Ulysses* discovered the trick: For, he went thither in

^a Apoll. 4. Argon. ^b Ab α priv. et χυδος, labrum; quasi sine labro. ^c Apoll. 1. 3. Euripid. in Iphig.
^d Gell. 1. 2. c. 11.

the disguise of a merchant, and brought with him several goods to sell: The king's daughters, as is the temper of women, began to view and handle curiously the bracelets, the glasses, the necklaces, and other female ornaments. But *Achilles*, on the contrary, laid hold of the targets, fitted the helmets to his head, brandished the swords, and placed them to his side. Thus *Ulysses* plainly discovered *Achilles* from among the virgins, and compelled him to go to the war, after that *Vulcan*, by *Thetis*' intreaty, had given him impenetrable armour. *Achilles*, at *Troy*, killed *Hector* the son of *Priamus*, and was killed himself by *Paris*, by a trick of *Polyxena*: ^a And all the nymphs and muses are said to have lamented his death.

This *Polyxena* was the daughter of *Priamus* king of *Troy*, a virgin of extraordinary beauty: *Achilles* by chance, saw her upon the walls of the city, fell in love with her, and desired to marry her: *Priamus* consented: They met in the temple of *Apollo* to solemnize the marriage; where *Paris*, the brother of *Hector*, coming in privately, and lurking behind *Apollo*'s image, suddenly shot *Achilles* with an arrow, in that part of his foot in which only he was vulnerable. After this *Troy* was taken, the ghost of *Achilles* demanded satisfaction for the murder, and the *Grecians* appeased him by offering the blood of *Polyxena*.

^a Lycophron. in Alexand.

C H A P. XII.

U L Y S S E S.

Ulysses was so named, because when his mother was travelling, as some say, in the island of *Ithaca*, or as others say, in *Bœotia*, she fell down on the ^a road, and brought him into the world. He was the son of *Laertes* and *Anticlea*. His wife was *Penelope*, a lady highly famed for her prudence and virtue. He was unwilling that the *Trojan* war should part him and his dear wife; wherefore to avoid the expedition, he pretended to be mad, joining different beasts to the same plough, and sowing the furrows with salt. But this pretence was detected by *Palamedes*, who threw his infant son into the furrow, whilst *Ulysses* was ploughing, to see whether *Ulysses* would suffer the plough-share to wound him or no. When he came where his son lay, he turned the plough another way, for fear of hurting him. This action shewed him to be by no means mad: And his father consequently sent him to the war. He was of infinite service to the *Greeks*, by removing the obstacles which prevented them from taking the town they then besieged. He obtained the arrows of *Hercules* from *Philoctetes*, and brought them against *Troy*. He brought away the ashes of *Laomedon* which were preserved upon the gate *Scaæ* in *Troy*. He stole the *Palladium* from the same city. He killed *Rhesus* king of *Thrace*, and took his horses, before they had taken the water of the river *Xanthus*. In which things the destiny of *Troy* was wrapped up.

^a *Græce οδυσσεύς*, ab *οδός* via; quod in ipsa via ejus mater iter faciens lapsa illum peperit. Vide *Nat. Com.* et *Homerum* in *Odyss.*

For if the *Trojans* had preserved them, the town could never have been conquered.

Afterward he contended with *Ajax* (the son of *Talamon* and *Hesione*, who was the stoutest of all the *Grecians* except *Achilles*) before judges, for the arms of *Achilles*. The judges were persuaded by the eloquence of *Ulysses*, gave sentence in his favour, and assigned the arms to him. This disappointment made *Ajax* mad, whereupon he killed himself, and his blood was turned into the violet.

When *Ulysses* departed from *Troy* to return home, he sailed backward and forward twenty years; for contrary winds and ill weather hindered him from coming home. In which time, 1. He put out the eye of *Polyphemus* with a fire-brand; and sailing from thence to *Æolia*, he obtained from *Æolus*, all the winds which were contrary to him, and put them into leathern bags. His companions believing that the bags were filled with money, and not with wind, intended to rob him; wherefore, when they came almost to *Ithaca*, they untied the bags, and the wind gushed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his companions into beasts, he first fortified himself against her charms with the antidote that *Mercury* had given him, and then ran into her cave with his sword drawn, and forced her to restore his companions their former shapes again. After which *Circe* and he were reconciled, and he had by her *Teleginus*. 3. He went down into hell, to know his future fortune from the prophet *Tiresias*. 4. When he sailed to the islands of the *Sirens*, he stopped the ears of his companions, and bound himself with strong rope to the ship's mast; whereby he avoided the dangerous snares into which, by their charming voice, they led men. 5. And lastly, after the ship was broken and wrecked by the waves, he escaped by swimming, and came naked and alone to the port of *Phaacia*, where *Nausica*, the daughter of king *Alcinous*, found him

him

him hid among the young trees, and entertained him civilly; and when his companions were found, and the ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the habit of a beggar. Then he went to his neat-herds, where he found his son *Telemachus*; and from thence he went home in a disguise. Where, after he had received several affronts from the wooers of *Penelope*, by the assistance of the neat-herds, and his son, to whom he discovered himself, he set upon them, and killed them all; and then received his *Penelope*.

Penelope, the daughter of *Icarus*, was a rare and perfect example of chastity. For, though it was generally thought that her husband *Ulysses* was dead, since he had been absent from her twenty years: neither the desires of her parents, nor the solicitations of her lovers, could prevail on her to marry another man, and to violate the promises of constancy, which she gave to her husband when he departed. For, when many noblemen courted her, and even threatened her with ruin unless she declared which of them should marry her, she desired that the choice might be deferred till she had finished that needle-work about which she was then employed: But, undoing by night what she had worked by day, she delayed them till *Ulysses* returned and killed them all. Hence came the proverb ^a to weave *Penelope's* web; that is, to labour in vain, when one hand destroys what the other has wrought.

^a *Penelopes telam texere*, id est, inanem operam sumere. Vid. Erasmi. Adag.

C H A P. XIII.

ORION.

P. **W**HAT was the birth of *Orion*?

M. Modesty will hardly let me tell you. However I will conceal nothing from you. They say that he was born from the urine of *Jupiter*, *Neptune*, and *Mercury*: For when they travelled together, they were benighted, and forced to lodge in a poor man's cottage, whose name was *Hircus*. He entertained them handsomely as the meanness of his condition would suffer. Their entertainment pleased them so well that they promised to grant whatever he asked. He said, that he promised his wife when she died, never to marry again, and yet, that he extremely desired to have a son. This pious desire pleased the gods, and they consented to his request, and moistened the hide of an ox (on which they were entertained) with their urine, commanding him to bury it ten months: After which he dug it up, and found in it a new-born child, which from this occasion he called *Urion*, or *Orion*.

Orion, when young, was a constant companion of *Diana*: But because his love to the goddess exceeded the bounds of modesty, or because as some say, he extolled the strength of his body very indecently, and boasted that he could out-run and subdue the wildest and fiercest beasts, his arrogance grievously displeased the *Earth*; wherefore she sent a scorpion which killed him. He was afterward carried to the heavens, and there made a *constellation*; which is thought to predict foul weather when it does not appear, and fair when it is visible; whence the poets call him ^a *tempestuous* or *stormy Orion*.

Nimbosus Orion. Virg. *Æn.* nam *opiva* significat *turbo*
moveo, unde etiam ipse nomen sumpsisse a nonnullis judicatur

CHAP

C H A P. XIV.

OSIRIS, APIS, and SERAPIS.

OSIRIS, *Apis*, and *Serapis*, are three different names of one and the same god, therefore they are not to be separated in our discourse.

Osiris was the son of *Jupiter*, by *Niobe*, the daughter of *Phoroneus*. He was king of the *Argives* many years: But he was stirred up by the desire of glory, to leave his kingdom to his brother *Egialus*; wherefore he sailed into *Egypt*, to seek a new name, and new kingdoms there. The *Egyptians* were not so much overcome by his arms, as obliged to him by his courtesies and great kindness toward them. After which he married *Io*, the daughter of *Inachus*, whom *Jupiter* formerly turned into a cow, as we said above: But, when by her distraction she was driven into *Egypt*, her former shape was again restored, and she married *Osiris* and instructed the *Egyptians* in letters. Wherefore, both she and her husband attained to divine honours, and were thought immortal by that people. But *Osiris* shewed that he was mortal: for he was killed by his brother *Typhon*. *Io* (afterward called *Isis*) sought him a great while: and when she had found him at last in a chest, she laid him in a monument in an island near to *Memphis*, which island is encompassed by that sad and fatal lake, the *Styx*. And because when she sought him she had used dogs, who by their excellent virtue of smelling might discover where he was hid, thence the antient custom came, ^a that dogs went first in an anniversary procession in honour of *Isis*. And the people carefully and religiously worshiped a god with

^a Ex Gyr. Syntagm. 9.

a dog's

a dog's head, called *Anubis*; which god the poets commonly call, ^a *Barker*, a god half a dog, a dog half a ^b man. He is also called ^c *Hermanubis*; because his sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

After the body of *Osiris* was interred, there appeared to the *Egyptians* a stately beautiful ox; the *Egyptians* thought that it was *Osiris*, wherefore they worshiped it, and called it *Apis*, which in the *Egyptian* language signifies an ox. But because his body after his death, was found shut up in a ^d chest, he was afterward from thence called *Sorapis*; and by the change of a letter, *Serapis*: as we shall see more clearly and particularly by and by, when I have observed what *Plutarch* says that *Osiris* was thought to be the sun. His name comes from *Os*, which in the *Egyptian* language signifies much, and *iris* an eye; and his image was a sceptre, in the top of which was placed an eye. So that *Osiris* signifies the same as *πολυφθαλμος* [*Polyophthalmos*] many-eyed, which agrees very well to the sun, who seems to have so many eyes as he hath rays, by which he sees, and makes all things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the moon; for she is painted sometimes ^e horned, as the moon appears in the increase, and wears black garments, because the moon shines in the night. In her right-hand she held a cymbal, and in her left a bucket. Her head was crowned with the

^a Latratorem, semicanem deum, Virg. *Æn.* 8. ^b Semi-hominem canem. Ovid. *Metam.* 9. Lucan. seduli.
^c Plut. in *Osiride*. Serv. in *Æn.* 8. ^e Ζωρος significat arcam, in qua inventum est illius corpus inclusum. Κισσοφορος, id est, cornigera affingebatur, ad Lunæ crescentis similitudinem, et μελανοσολος nigris vestibus induta, quod lana luceat in tenebris. Vide Servium. *Æn.* 8.

feathers of a *vulture*; for, among the *Egyptians*, that bird is sacred to *Juno*; and therefore they adorned the tops of their porches with the feathers of a *vulture*. The priests of *Isis*, called after her own name *Isiaci*,^a abstained from the flesh of *swine* and *sheep*; they used no ^b *salt* to their meat, lest they should violate their chastity. ^c They shaved their *heads*, ^d they wore *paper shoes*, and a ^a *linen vest*, because *Isis* first taught the use of *flax*; from whence she is called ^e *Linigera*, and also ^g *Inachis*, from *Inachus*, her father. By the name of *Isis* is usually understood *wisdom*. And accordingly, upon the pavement of the temple, there was this inscription: ^h “I am every thing that hath been, and is, and shall be, nor hath any mortal opened my veil.”

By the means of this *Isis*, ⁱ *Iphis*, a young virgin of *Crete*, the daughter of *Lygdus* and *Teletusa*, was changed into a man. For when *Lygdus* went a journey he commanded his wife, who was then big with child, if she brought a daughter, that she should not educate her, but leave her exposed in the fields to perish by want. *Teletusa* brought forth, indeed, a daughter, but was very unwilling to lose her child; therefore she dressed it in a boy's habit, and called it *Iphis*, which is a common name to boys and girls. The father returned from his journey, and believed both his wife and his daughter, who personated a son: And, as soon as she was marriageable, her father, who still thought that she was a man, married

^a *Ælian. lib. de anim. Herodot. l. 2.* ^b *Plut. Symp. 5. c. 10.* ^c *Cœl. Rhodigin. 5. c. 12.* ^d *Herodot. l. 1.* ^e *Claud. 4 Hon. conf.* ^f *Ovid. de Ponto El. 1.* ^g *Propert. l. 1. et 2.* ^h *Εγώ ειμι παν το γεγονος, & ου, & εσομενον, & το εμεν πεπλον υδης των θνητων απεκαλυψεν. Ego sum quicquid fuit, est, erit; nec meum quisquam mortalium peplum retexit. Plut. in l.* ⁱ *Ovid Metam. l. 9.*

her to the beautiful *Ianthe*. They went to the temple to celebrate the marriage. The mother was mightily concerned; and, as they were going, she begged the favourable assistance of *Isis*, who heard her prayers and changed the virgin *Iphis* into a most beautiful young man. Now let us come to *Serapis* and *Apis* again.

Though *Serapis*, of whose name we gave the *Etymology* before, was the god of the *Egyptians*, yet he was worshiped at *Greece*,^a and especially at *Athens*,^b and also at *Rome*. Among different nations he had different names; for he was called sometimes^c *Jupiter Ammon*, sometimes *Pluto*, *Bacchus*, *Esculapius*, and sometimes *Osiris*. His name was reckoned abominable by the *Grecians*;^d for all names of seven letters, *ἑπταγράμματα* [*Heptagrammata*] are by them esteemed infamous. Some say, that *Ptolemy*, the son of *Lagus*, procured the effigies of him at *Pontus*, from the king of *Sinops*, and dedicated a magnificent temple to him, at *Alexandria*. *Eusebius* calls him^e *prince of evil demons*. A *flask* was placed^f upon his head; and near him a creature with three heads; a dog's on the right-side, a wolf's on the left-side, and a lion's head in the middle. A *snake* with his fold encompassed them, whose head hung down unto the god's right-hand, with which he bridled the terrible monster. There was besides, in almost all the temples where *Serapis* and *Isis* were worshiped, an image which pressed its lips with its finger. *Varro* says, the meaning of this was, that no one should dare to say that these gods had been men formerly; and the laws inflicted death upon him who said that *Serapis* was once a mortal man.

^a Pausan. in Attic. ^b Publ. Victor. ^c Tacitus, l. 20: Plut. de Osiride. ^d Porphyrius. ^e Præp. Evangelica. lib. 4. ^f Macrobian in Saturnal.

Apis, of whom we spake something above, ^a was king of the *Argivi*, and being transported from thence into *Egypt*, became *Serapis*; or the greatest of all the gods of *Egypt*. After the death of *Serapis*, the ox, that we mentioned a little before, succeeded in his place. ^b *Pliny* describes the form and quality of this ox, thus: An ox, says he, in *Egypt*, is worshiped as a god. They call him *Apis*. He is thus marked; there is a white shining spot upon his right-side, horns like the moon in its increase, and a node under its tongue, which they call *Cantharis*. His body, ^c says *Herodotus*, was all black: In his forehead he had a white, square, shining figure: the effigies of an eagle in his back; and, besides that *Cantharis* in his mouth, he had hair of two sorts in his tail. But *Pliny* goes on: "If he lives beyond an appointed period of time, they drowned him in the priest's fountain; then the priests shave their heads, mourn and lament, and seek another to substitute in his room. When they have found one, he is brought by the priests to *Memphis*. He hath two chapels, which they call chambers, which are the oracles of the people. In one of which he foretels good, in the other ill. He gives answer in private, and takes meat from them that consult him. He refused meat from the hand of *Germanicus Caesar*, who died not long after. He acts, for the most part, in secret: But when he pleases to appear publicly, the officers go before and clear the way; and a flock of boys attend him, singing verses to his honour. He seems to understand things, and to expect worship. Once a year a cow is shown unto him, who hath her marks (though different from his) and this cow is always both found and killed the same day. So far *Pliny*. To which *Elian* adds, That the cow that conceived *Apis*, conceives

^a August. de civitate Dei, lib. 18. ^b Plin. in Hist. Nat. l. 8. c. 40. ^c Herodot l. 3.

“him by a bull, but by lightning.” ^a *Cambyfes*, king of *Affyria*, gave no credit to these trifles; and struck *Apis* in the thigh with his sword, to shew, by the wound’s bleeding, that he was no god: But his sacrilege did not pass (as they pretend) unpunished.

^a Epiphan. ap. Syr.

APPENDIX.



A P P E N D I X.

OF THE VIRTUES AND VICES

Which have been DEIFIED.

Of the GODDESSES that make the GODS.

X. **T**HOSE *goddeses* (whose images are small, and all painted in one picture) are the *virtues*; by whose favour not only the *dii adscriptitii*, but all the other gods besides, were advanced to heaven, and honoured with the utmost veneration. You see some *vices* among them (for they had altars dedicated to them too) which, like shades, increase the lustre of the *virtues*; whose brightness is doubled by the reflection of the colours. To both of them there are adjoining some gods, either favouring or opposing them. I shall say something briefly of them, according to my design.

C H A P. I.

S E C T. I. *The VIRTUES and GOOD DEITIES.*

TH E *antients* not only worshiped the several *species of virtues*, but also *Virtue* herself, as a goddess. Therefore, first of her, and then of the others.

S E C T. II. *VIRTUE and HONOUR.*

Virtue derives her name from *vir*, because *virtue* is the most manly ornament. ^a She was esteemed a goddess, ^b and worshiped in the habit of an elderly matron sitting upon a square stone. ^c *M. Marcellus* dedicated a temple to her; and placed another near it, that was dedicated to *Honour*: The temple of *Virtue* was the passage to the temple of *Honour*; by which was signified, that by *virtue* alone true *honour* is attained. The priests sacrificed to *Honour* with bare heads, and we usually uncover our heads when we see honourable and worthy men; and since *honour* itself is valuable and estimable, it is no wonder if such respect is shewn in celebrating its sacrifices.

^a Ciceronis *Quest. Tusc.* 2.
^c *Liv.* l. 2.

^b August. 4. de *Civitate*

Dei, c. 10.

S E C T. III. F A I T H.

FIDES had a temple at *Rome*, near the *Capitol*, which ^a *Numa Pompilius* (as it is said) first consecrated to her. ^b Her sacrifices were performed without slaughter, or bloodshed. The heads and hands of the priests were covered with a white cloth when they sacrificed; because *faith* ought to be *close* and *secret*. *Virgil* calls her ^c *Cana Fides*; either from the *candour* of the *mind*, from whence *fidelity* proceeds; or because *faith* is chiefly observed by *aged* persons. The *symbol* of this *goddess* was a *white dog*, which is a faithful creature. ^d Another *symbol* of her was *two hands joined*; or *two young ladies shaking hands*. For, ^e “by giving the right-hand, they engaged their faith for their future friendship.

^a Cicero de Officiis. ^b Dion. Halicarn. l. 2. ^c Servius in *Æneid*. 1. and 8. ^d Statius, *Thebaid*. 1. ^e *Dextra data fidem futuræ amicitiae fanciebant*. Liv. l. 21.

S E C T. IV. H O P E.

HOPE had a temple at *Rome*, in the *herb-market*, which was unfortunately burnt down with lightning. ^f *Giraldus* says, that he hath seen her *effigy* in a *golden coin* of the emperor *Adrian*. She was described in the form of a woman standing, her left-hand lightly held up the skirts of her garments, she leaned on her elbow, and in her right-hand held a plate, on which was placed a *ciberium* (a sort of cup) shaped like a flower, with this inscription, *S P E S P. R.* “The hope of the people of

^f Syntagm. l. 1.

Rome. We have already related in what manner *Hope* was left and preserved in the bottom of *Pandora's* box.

SECT. V. JUSTICE.

Justice was described like a virgin with a piercing stedfast eye, a severe brow, her aspect awful, noble, and venerable. Among the *Egyptians*, *Alexander* says, that she has no head; and that her left-hand was stretched forth and open. The *Greeks* called her *Astræa*, as we said before.

SECT. VI. PIETY.

Piety had a chapel dedicated to her at *Rome*, by *Atilius*, the *duumvir*, in the place where that woman lived, who fed her mother in prison with the milk of her breasts. The story is this: ^a“The mother was punished with imprisonment; her daughter, who was an ordinary woman, then gave suck; she came to the prison frequently, and the goaler always searched her, to see that she carried no food to her mother: At last she was found giving suck to her mother with her breasts. This extraordinary piety of the daughter gained the mother's freedom; and they both were afterwards maintained at the public charge, while they lived; and the place was consecrated to the goddess *Piety*.” There is a like example in the ^b*Grecian* history, of a woman who by her breasts nourished *Cynion*, her aged father, who was imprisoned; and supported him with her own milk.

^a Plin. Hist. Nat. l. 7. c. 36.
lib. 3.

^b Valerius Maximus,

SECT. VII. MERCY.

THE *Athenians* erected an altar to *Misericordia*, mercy; ^a where was first established an *asylum*, a place of common refuge to the miserable and unfortunate: It was not lawful to force any one from thence. When *Hercules* died, ^b his *kindred* feared some mischief from those whom he had afflicted; wherefore they erected an *asylum*, or temple of *Mercy* at *Athens*.

^a Pausan. in Attic.

^b Serv. in *Æn.* 8.

SECT. VIII. CLEMENCY.

NOTHING memorable occurs concerning the *goddeſs Clemency*, unless that there was a temple erected to *Clementia Cæſaris*, The clemency of *Cæſar*, as we read in ^c *Plutarch*.

^c In *vita Cæſaris*.

SECT. IX. CHASTITY.

TWO temples at *Rome* were dedicated to *Chastity*; the one to *Pudicitia Patricia*, which stood in the *ox-market*; and the other to *Pudicitia Plebeia*, built by *Virginia*, the daughter of *Aulus*: For when she, who was born of a *Patrician* family, ^d had married a *Plebeian*, the noble ladies were mightily incensed, and banished her from their sacrifices, and would not suffer her to enter into the temple of *Pudicitia*, into which *Senatorian* families were only permitted entrance. A quarrel arose hereupon among the wo-

^d Liv. l. 10.

Q 5

men,

men, and a great breach was made between them: Hereupon *Virginia* strove by some extraordinary action to blot out the disgrace which she had received; and therefore she built a chapel in the long street where she lived, and adorned it with an altar, to which she invited the *Plebeian* matrons, and complaining to them, that the ladies of quality had used her so barbarously: "I dedicate," says she, "this altar to *Pudicitia Plebeia*;" "and I desire of you that you will as much adore *chastity*, as the men do *honour*; that this altar may be followed by purer and more chaste votaries, than the altar of *Pudicitia Patricia*, if it be possible." Both these altars were revered almost with the same rites; and no matron but of approved chastity, and who had been but once married, had leave to sacrifice here. It is besides said in history, that the women, who were contented with one marriage, were usually rewarded with ^a a crown of chastity.

^a Corona pudicitiae, Val. Max. l. 2. de Institut.

SECT. X. TRUTH.

TRUTH, the mother of virtue, ^b is painted in garments as white as snow; her looks are serene, pleasant, courteous, chearful, and yet modest; she is the pledge of all honesty, the bulwark of honour, and the light and joy of human society. ^d She is commonly accounted the daughter of *Time* and *Saturn*; because truth is discovered in the course of time: But *Democritus* feigns that she lies hid in the bottom of a well.

^b Philost. in Heroic. et Amp. Plut. in Quest.

SECT.

SECT. XI. MENS.

GOOD *sense*, or *understanding* (*Mens*) was made a *goddeſs* by the *Romans*, ^a that they might obtain a *ſound mind*. ^b An altar was built to her in the *Capitol*, by *M. Æmilius*. ^c The *Prator Atilius* vowed to build a chapel to her: which he performed, when he was upon that account created *Duumvir*.

^a Aug. l. 2. c. 21.
^c Liv. 22. et 73.

^b Cicero de Nat. Deorum. 2.

SECT. XI. CONCORD.

WE ſhall find by ^d the concurrent testimony of authors, that the *goddeſs Concordia* had many altars at ſeveral times dedicated to her; eſpecially, ſhe was worſhiped by the ancient *Romans*. Her image held a bowl in her right-hand, and a *horn of plenty*, or a *ſceptre*, from which fruit ſeemed to ſprout forth, in her left. ^e The *ſymbol* of her was *two right-hands joined together, and a pomegranate*.

^d Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib. ^e Lil. Gyrald. Syntagm.

SECT. XIII. PEACE.

PAX was honoured heretofore at *Athens* with an altar, ^f as *Plutarch* tells us. At *Rome* ſhe had a moſt magnificent temple in the *Forum* begun by *Clo-dius* and finiſhed by *Veſpaſian*; ^g which was afterward conſumed in a fire under the emperor *Commodus*. She

^f Plut in Cimon.

^g Plut in Herodot. l. 2.

was described in the form of a matron, holding forth ears of corn in her hands, and crowned with olives and laurel, or sometimes roses. Her particular symbol was a *caduceus*, a white staff, borne by ambassadors when they go to treat of peace.

SECT. XIV. HEALTH.

THE goddess *Salus* was so much honoured by the Romans, that antiently several holy days were appointed in which they worshiped her. ^a There was a gate at *Rome* called *Porta Salutaris*, because it was near to the temple of *Salus*. Her image was the figure of a woman sitting on a throne, and holding a bowl in her right-hand. Near her altar stood a snake twining round it, and lifting up his head toward it. The *augurium Salutis* was heretofore celebrated in the same place; which was intermitted for some time, and renewed again by *Augustus*. ^b It was a kind of divination, by which they begged leave of the gods that the people might pray for peace; as though it was unlawful to pray for it before they had leave. A day in every year was set apart for that purpose, upon which none of the *Roman* armies might either march or engage.

^a Macrob. Saturn. i. c. 1. ^b Dion. l. 27. Aug. Politian. Miscel. c. 12.

SECT. XV. FIDELITY.

Fidelity, ^a says *St Austin*, had her temple and altar, and sacrifices were performed to her. They represented her like a venerable matron sitting upon a throne, holding a ^b white rod in her right-hand, and a great horn of plenty in her left.

^a Aug. de Civ. Dei. l. 4. c. 18.

^b Caduceus.

S E C T. XVI. LIBERTY.

AS the *Romans* were, above all things, careful of their liberty, especially after the expulsion of the kings, when they set themselves at liberty ^a so they built a temple to *liberty*, among the number of their other *goddeses*. And *Cicero* tells us, that *Clodius* consecrated his house to her.

^a Lil. Gyrald.

S E C T. XVII. MONEY.

THE *Romans* invoked *Pecunia* as a *goddes*, that they might be rich, and worshiped the god *Æsculanius*, and his son *Argentinius*, that they might have plenty of *brass* and *silver*. They esteemed *Æsculanius* the father of *Argentinius*, because *brass-money* was used before *silver*. “And I wonder,” ^b says *St. Augustin*, “that *Aurinus* was not made a god after “*Argentinius*, because *silver money* was followed by “*gold*.” To this *goddes*, *Money*, O how many apply their devotions to this day; what vows do they make, and at what altars do they importune, that they may fill their coffers! “If you have those gods,” ^c says *Menander*, “if you have *silver* and *gold* at home, ask “whatever you please, you have it, the very gods “themselves will be at your service.

^b Miror autem quod *Argentinius* non genuit *Aurinum*, quia et aurea pecunia subsequuta est, Aug. de Civit. Dei, l. 4. c. 21. ^c Hos Deos *Aurum* et *Argentum* si domi habeas, quicquid voles, roga, tibi omnia aderunt, ipsis habebis vel ministrantes Deos. *Menander* ap. *Stob.* or. de laude auri.

SECT.

S E C T. XVIII. M I R T H.

LYcurgus erected an image among the ^a *Lacedaemonians*, to the god *Rifus*. The *Theffalonians* of *Hypata* every year sacrificed to him with great jolity.

^a Plut. in Lycurgo.

S E C T. XIX. The GOOD GENIUS.

THE god ^b *Bonus Genius*, had a temple in the way that leads to the mountain *Menalus*, as says *Pausanias*. And, at the end of the supper, they offered a cup to him filled with wine and water; which was called ^c *the grace cup*. Some say the cup had more water than wine; others say the contrary.

^b *Αγαθος Δεας*. ^c *Αγαθὸν δαιμόνιον*, poculum boni Genii.

C H A P. II.

S E C T. I. The VICES, and EVIL DEITIES.

I Call those *evil deities* which oppose our happiness, and many times do us mischief. And first, of the *vices* to which temples have been consecrated.

S E C T. II. E N V Y.

THAT *Envy* is a *goddeſs*, appears by the confession of *Pallas*, who owned that ſhe was aſſiſted by her to infect a young lady, called *Aglauros*, with
her

her poison. Ovid describes the ^a house where she dwells, in a very elegant verse ; and afterward gives a most beautiful description of ^b Envy herself.

^a *Protinus Invidiæ nigra squalentia tabo
Tecta petit : domus est in imis vallibus antri
Abdita, sole carens, nec ulli pervia vento ;
Tristis, et ignavi plenissima frigoris, et quæ
Igne vacet semper, caligine semper abundet.* Met. l. 2.

Then straight to Envy's cell she bends her way.

Which all with putrid gore infected lay ;

Deep in a gloomy cave's obscure recess,

No beams could e'er that horrid mansion bless ;

No breeze e'er fan'd it ; but about it roll'd

Eternal woes, and ever lazy cold :

No spark shone there, but everlasting gloom

Impenetrably dark obscur'd the room.

^b *Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies, livent rubigine dentes,
Pectora felle virent, lingua est suffusa veneno,
Risus abest, nisi quem visi movere dolores.*

Nec fruitur somno vigilantibus excita curis,

Sed videt ingratos, intabescitque videndo

Successus hominum : carpitque et carpitur una,

Suppliciumque suum est. ———

A deadly paleness in her cheeks was seen,

Her meagre skeleton scarce cas'd with skin ;

Her looks awry ; and everlasting scowl

Sits on her brows ; her teeth deform'd and foul.

Her breast had gall, more than her breast could hold :

Beneath her tongue black clots of poison roll'd :

No smiles e'er smooth'd her furrow'd brows, but those
Which rise from common mischiefs, plagues, and woes.

Her eyes mere strangers to the sweets of sleep,

Devouring spite for ever waking keep.

She sees bless'd men with vast successes crown'd ;

Their joys distract her, and their glories wound :

She kills abroad, herself's consum'd at home,

And her own crimes are her perpetual martyrdom.

SECT. III. CONTUMELY and IMPUDENCE.

THE vices, *Contumely* and *Impudence*, were both adored as deities by the ^a *Athenians*: And particularly it is said, they were represented by a *partridge*; which is esteemed a very impudent bird.

^a Pausanias in Attic. Cic. de leg. 2. Theophrastus de leg.

SECT. IV. CALUMNY.

THE same people erected an altar to *Calumny*. ^b *Apeller* painted her thus: ^c There sits a man with great and open ears inviting *Calumny*, with his hand held out, to come to him: And two women, *Ignorance* and *Suspicion*, stand near him. *Calumny* breaks out in a fury; her countenance is comely and beautiful; her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left-hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes *Envy* pale and nasty: On her side are *Fraud* and *Conspiracy*: Behind her follows *Repentance*, clad in mourning, with her cloaths torn; who turns her head backward, as if she looked for *Truth*, who comes slowly after.

^a Idem apud Diogen. ^b Lucian. lib. de non temere credendis calumniis.

^c Lucian. lib. de non temere

SECT.

SECT. V. FRAUD.

FRAUD^a was described with a human face, and with a serpent's body: In the end of her tail was a scorpion's sting: She swims through the river *Cocytus*, and nothing appears above water, but her head.

^a Bocat. in Gen. Deor.

SECT. VI. DISCORD.

Petronius *Arbiter*, where he treats of the civil war between *Pompey* and *Cæsar*, has given a^b beautiful description of the goddess *Discordia*.

^a *Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis contusæque lumina flebant ;
Stabant ærata scabra rubigine dentes ;
Tabo lingua fluens, obsessa draconibus ora ;
Atque inter toto laceratam pectore vessem,
Sanguineam tremula quatiebat lampada dextra.*
The trumpets sound, and with a dismal yell
Wild Discord rises from the vale of hell :
From her swell'd eyes there ran a briny flood,
And clotted gore upon her visage stood :
Around her head serpentine elf-locks hung,
And streams of blood flow'd from her sable tongue :
Her tatter'd cloaths her yellow skin betray,
(An emblem of the breast on which they lay)
And brandish'd flames her trembling hand obey.

SECT.

S E C T. VII. F U R Y.

FURY is described sometimes chained, sometimes raging and revelling, with her chains broke ; but ^a *Virgil* chooses to describe her bound in chains, although ^b *Petronius* describes her at liberty, unbound.

^a ——— *Furor impius intus*

*Seva sedens super arma, et centum vinctus abenis.
Post tergum nodis, fremit horridus ore cruento.*

Æn. l.

————— Within sits impious war

On cursed arms, bound with a thousand chain,
And horrid with a bloody mouth, complains.

^b ——— *Furor, abruptis, ceu liber, habenis*

*Sanguineum late tollit caput ; oraque mille
Vulneribus confossa cruenta casside velat.*

Hæret detritus lævæ Mævortius umbo

*Innumerabilibus telis gravis, atque flagranti
Stipite dextra minax terris incendia portat.*

Disorder'd rage, from brazen fetters freed,
Ascends to earth with an impetuous speed :
Her wounded face a bloody helmet hides,
And her left arm a batter'd target guides :
Red brands of fire, supported in her right,
The impious world with flames and ruin fright.

S E C T. VIII. F A M E.

^c *Pausanias* and ^d *Plutarch* say, that there were temples dedicated to *Fame*. ^e She is finely and delicately described by *Virgil*, in the fourth book of his *Æneids*.

^c *Pausanias* in Atticis. ^d *Plut.* in Camillo.

^e *Fama malum quo non aliud velocius ullum*

Mobilitate viget, viresque acquirit eundo.

*Parva metu primo ; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.*

Illam

Illam Terra parens, irritata deorum
 Extremam, ut perhibent, Cæo Enceladoque sororem
 Progenuit, pedibus celerem et pernicious alis :
 Monstrum horrendum, ingens, cui quot sunt corpore plumæ.
 Tot vigiles oculi subter, mirabile dictu !
 Tot linguæ, totidem ora sonant, tot subrigit aures.
 Nocte volat cæli medio, terræque per umbram,
 Stridens, nec dulci declinat lumina somno.
 Luce sedet custos aut summi culmine tecti,
 Turribus aut altis, et magnas territat urbes,
 Tam fidi praviq; tenax, quam nuncia veri.
 Fame, the great ill, from small beginnings grows,
 Swift from the first, and every moment brings
 New vigour to her flight, new pinions to her wings.
 Soon grows the pigmy to gigantic size,
 Her feet on earth, her forehead in the skies.
 Enrag'd against the gods, revengeful Earth,
 Produc'd her last of the *Titanian* birth.
 Swift is her walk, more swift her winged haste ;
 A monstrous phantom, horrible and vast :
 As many plumes as raise her lofty flight,
 So many piercing eyes enlarge her sight :
 Millions of op'ning mouths to *Fame* belong,
 And ev'ry mouth is furnish'd with a tongue.
 And round with list'ning ears the *flying plague* is hung. }
 She fills the peaceful universe with cries ;
 No slumbers ever close her wakeful eyes :
 By day from lofty tow'rs her head she shews,
 And spreads thro' trembling courts disastrous news.
 With court-informers, haunts, and royal spies,
 Things done relates, not done she feigns, and mingles
 truth with lies.
 Talk is her business, and her chief delight
 To tell of prodigies, and cause affright.

SECT. IX. FORTUNE.

WHY was *Fortune* made a goddess, says, ^a *St Augustin*, since she comes to the good and the bad without any judgement? She is so blind, that without distinction she runs to any body; and many times she passes by those that admire her, and sticks to those that despise her: So that ^b *Juvenal* had reason to speak in the manner he does to her. Yet the temples that have been consecrated to her, and the names which she has had, are innumerable; the chief of them I will point out to you.

She was stiled *Aurea*, or *Regia Fortuna*; and ^c an image of her so stiled was usually kept in the emperor's chamber, and when one died, it was removed to the palace of his successor.

She was worshiped in the *capitol* under the ^d title of *bona*; and in the *Esquilia* under the title of *Mala*.

Servius Tullius had in his court a chapel dedicated to ^e *Fortuna Barbata*: She was called *Brevis*, or *Parva*, in the same place.

She is called also *Caca*, *blind*. Neither is she only, says ^f *Cicero*, blind herself, but she many times makes those blind that enjoy her.

In some inscriptions she is called ^g *Conservatrix*.

The prætor *Q. Fulvius Flaccus*, in *Spain*, when the last battle was fought with the *Celtiberi*, vowed a

^a Aug. de Civit. l. 1. c. 18.

^b *Nullum numen abest si sit prudentia: sed te Nos facimus, Fortuna, deam, caloque locamus.* Fortune is never worship'd by the wise, But she, by fools set up, usurps the skies.

^c Spart. in Severo. Gyr. Syntagm. 15. ^d Plin. et Cic.

^e Plut. in Quest. ^f De Amicitia. ^g Ap. Gyr. Synt. 15. chapel

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chapel to ^a *Fortuna Equestris*, because he in the battle commanded the bridles to be taken off the horses, that they might run upon the enemy with the greater force, and violence, whereby he got the victory.

Fors Fortuna, or ^b *Fortis Fortuna*, was another of her names: and she was worshiped by those who lived without any art or care at all.

She had a chapel near the temple of *Venus*, where she was called ^c *Mascula*, and ^d *Virilis Masculina*.

She was called ^e *Muliebris*, because the mother and the wife of *Coriolanus* saved the city of *Rome*. And when her image was consecrated in their presence, ^f it spoke these words twice, "Ladies you have dedicated me as you should do." ^g Yet it was not lawful for all matrons to touch this image, but for those only who had not been married twice.

Mammofa, either from her shape, or because she supplies us with plenty.

Servius Tullus dedicated a temple to *Fortuna Obsequens*, because she obeys the wishes of men. The same prince worshiped her and built her chapels, where she was called by these following titles:

Pririgenia, ^h because both the city and the empire received their origin from her.

Privata, or ⁱ *Propria*: She had a chapel in the court which that prince used so familiarly, that she was thought to go down through a little window into his house.

Her temple at *Praneste*, ^k from whence she was called *Pranestina*, was more famous and notable than all the rest, because very true oracles were uttered there.

^a Vide Livium. l. 41. 42. ^b Consule eundem Livium, l. 27. ^c Plutarch. de Fort. Roman. ^d Ovid. Fastor. l. 4. ^e Dion. l. 8. ^f Rite me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8. ^g Serv. in 4. *Æneid*, 8. ^h Plutarch. ⁱ Ibid. ^k Liv. l. 52. Sueton in Domit. c. 15.

Domitian consecrated a chapel to ^a *Fortuna Redux*.
In antient inscriptions she is named ^b *Stata*.

To ^c *Virgo Fortuna* the little coats of the young girls were presented.

Lastly, she was called, ^d *Viscata* or *Viscosa*, because we are caught by her as birds are caught by bird-lime: in which sense *Seneca* says, ^e *kindnesses are bird-lime*.

^a Mart. l. 8. ^b Apud. Gyrald. ^c Arnobius 2. adversus Gentes. ^d Plutarch. de Quæst. ^e Beneficia sunt viscosa. Seneca de Beneficiis.

SECT. X. FEVER.

F*Ebris* (*Fever*) had her altars and temples in the palace. ^f She was worshiped that she should not hurt: And for the same reason they worshiped all the other gods and goddesses of this kind.

Fear and *Paleness* were supposed to be gods ^g and worshiped by *Tullus Hostilius* ^h when in the battle between the *Romans* and the *Vejentes* it was told him, that the *Albans* had revolted, and the *Romans* grew afraid and pale; for, in this doubtful conjecture, he vowed a temple to *Palor* and *Pavor*.

The people of *Gadara* ⁱ made *Poverty* and *Art* goddesses, because the first whets the wit for the discovery of the other.

Necessity and *Violence* had their chapels upon the *Acro-Corinthus*, but it was a crime to enter into it.

M. Marcellinus dedicated a chapel to *Tempestus*, without the gate of *Capena*, after he had escaped a severe tempest in a voyage into the island of *Sicily*.

^f Cic. 3. de Nat. et de Leg. 2. ^g Augustin. l. 4. c. 18.
^h Liv. l. 1. ⁱ Arian apud Gyr. Syntagm. 4.

SECT.

SECT. XI. SILENCE.

BOTH the *Romans* and *Egyptians* worshiped the gods and goddesses of *Silence*. The *Latins* particularly worshiped ^a *Angerona* and *Tacita*, whose image (they say) stood upon the altar of the goddess *Voluptas*, with its mouth tied up and sealed, ^b because they, who endure their cares with *silence* and *patience*, do by that means procure to themselves the greatest pleasure.

The *Egyptians* worshiped *Harpocrates*, as the god of *silence*, ^c after the death of *Osiris*. He was the son of *Isis*. They offered the first-fruits of the lentils and pulse to him. They consecrated the tree *Persea* to him, because the leaves of it were shaped like a tongue, and the fruit like a heart. He was painted naked and the figure of the boy, crowned with an *Egyptian* mitre, which ended at the points as it were in two buds: He held in his left-hand a horn of plenty, whilst a finger in his right-hand was upon his lip, thereby commanding *silence*.

And therefore I say no more; neither can I better be silent, than, when a god commands me to be so: How vain have I been, and troublesome to you, *Palæophilus*? I acknowledge my fault, and shall say no more for shame.

P. But I must not be silent; for, dearest sir, your extraordinary civility to me, as well as your great merit, commands me at all times to speak and write of you with honour, and to express my gratitude as much as I can that way, if I am not so able to do it another.

^a Macrobius Sat. Plut. in Numa. Plin. l. 3. ^b Quod qui suos angores (unde Angerona dicta est) æquo animo ferunt. perveniunt ad maximam voluptatem. ^c Epiph. 3. contra Hereses.

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